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The

CHRISTIAN CENTURY

A Journal of Religion

Life and I

By Lorado Taft

JUNE SURVEY OF BOOKS

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T. V. Smith

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The Methodists

An Editorial

Fifteen Cents a Copy—June 7, 1928—Four Dollars a Year

The CHRISTIAN CENTURY

June 7, 1928

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Discovering the Sunset

If there is anything in the world worse than a book of canned illustrations for preachers it is two books of canned illustrations for preachers. If all the congregations who have been forced to listen to the tale of the flag-bearer who cried, "Let the men come up to the colors!" or of the drummer-boy who shouted, "I don't know how to sound a retreat!" or any of the rest of the standardized pulpit stories, could be polled, there would undoubtedly be a new constitutional amendment prohibiting the production of any more such books.

But unless I am badly mistaken, The Christian Century is this week printing an illustration which will keep bobbing up in sermons for the next fifty years. It is such a good illustration that I find myself strangely reconciled to its appearance. Yet I can almost hear a thousand preachers, reading down through page 727, when they come to that story about the nursemaid and the sunset, rush for their typewriters with the cry: "Eureka! Next Sunday's sermon!"

These "life" articles provide endless interest to me. This one by Lorado Taft moves in a world wholly different from all those which have gone before. It is a world in which too few Americans move. However, as I have been reading along I have caught myself thinking: "If this falls into the hands of the right boy or girl, it may mean a new master artist twenty or thirty years from now."

THE FIRST READER.

Contributors to This Issue

LORADO TAFT, famous sculptor; author, "The History of American Sculpture," etc. This is the sixth article in the series on "Why I Have Found Life Worth Living," contributed to The Christian Century during 1928 by leaders in many fields of human activity.

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The CHRISTIAN CENTURY

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EDITORIAL

PRESIDENT COOLIDGE'S memorial day address brought to light the intimate team-work which has obtained between himself and Secretary of State Kellogg in the negotiations for a multilateral treaty outlawing war. The proposal which has hitherto chiefly borne

Behind Kellogg Stands Coolidge

Mr. Kellogg's name in popular thought will henceforth carry Mr. Coolidge's name also. The Christian Century has insisted all along that the negotiations represented the active participation of the President as well as of his secretary of state, and we have repeatedly referred to the proposal as the Coolidge-Kellogg proposal. It is not improbable that the official inspiration for widening the Briand offer of a bilateral treaty with America to the Kellogg offer of a multilateral treaty with all the nations, came from the President himself. This in no sense derogates from the prestige or the fame of Mr. Kellogg, whose statesmanship in conducting the exchanges up to date has been without a flaw. But it will be reassuring to other nations and to the American people themselves to know from what depths of political responsibility the roots of this new American peace policy derive their sustenance.

"Peace Without War"—

Mr. Coolidge's New Formula

"ONE OF the most impressive peace movements that the world has ever seen"—in these words the President characterized the current negotiations for the renunciation of war. Standing amid the solemnities of Gettysburg, with the spirit of Lincoln brooding over the scene, Mr. Coolidge brought his address to its climax in a narration of the steps by which the negotiations have progressed to their present favorable status. He deftly and generously gave credit to France for initiating the movement, and to Mr. Kellogg for broadening and transforming the French idea with his proposal for the outlawry of the institution of war. "In order to facilitate discussion, and to demonstrate that a treaty such as that devised by the United States could be short, simple and straightforward," Mr. Coolidge reminds his hearers that Mr. Kellogg submitted, on April 13, 1928, a preliminary draft treaty, "representing in a general way the form of a treaty which . . . we were prepared to conclude." This draft treaty has met with "a very favorable

reception," not only by public opinion here and abroad but "by the governments themselves, who have approached the matter with an interest and a sympathy which is most encouraging." Mr. Coolidge went to the heart of the matter in a phrase which at first may sound like tautology, but which contains the whole philosophy of the outlawry of war. What the American people seek, he declared, is "peace without war." "Our dead will not have died in vain if, inspired by their sacrifice, we endeavor by every means within our power to prevent the shedding of human blood in the attempted settlement of international controversies." "Peace without war"—that is the kind of peace aimed at by the government of the United States in its present negotiations. Such a concept frees the mind from those fallacies with which the war system has vitiated all peace thinking prior to the Kellogg proposal. We have never before been willing to talk about peace save as we coupled with it some use of war. "In time of peace, prepare for war." "A strong army is the best guarantee of peace." "A league to enforce peace." All such attempts as the league of nations and Locarno are weakened by their inclusion of the war system in the peace scheme, or by the ultimate dependence of the peace scheme upon the war system. The President calls for peace *without* war—a peace which has renounced war and expelled it and which rests not upon the threat of more war but upon the honor of the nations united in a common pledge not to resort to war, and united also in the determination to provide adequate facilities for dealing with international disputes without the threat of war.

Pershing Tests Civilization By Attitude Toward War

GENERAL PERSHING, at the American cemetery at Thiaucourt, in France, not only joined the international chorus acclaiming the Kellogg pact, but used language which indicates independent thinking on the subject. "Conflicts between nations," he said, "result from the fallacious theory that war is an essential element of national policy, and the erroneous belief that nations become great through aggressive undertakings carried on regardless of right and justice." Referring to the Kellogg pact he spoke of the "grave responsibility that rests with the enlightened powers for formulating some simple and understandable agreement not only as a deterrent of war among themselves

but as an example to their more backward sisters. If we continue to accept war as a national policy, we must be prepared to see periodic waves of destruction, must concede that future generations may have to suffer the same hideous loss of human life that we have suffered, and must recognize the theory that progress is made only by and through aggressive war. In other words, we tacitly confess that the Christian civilization under which we live is a failure. . . . The responsibility that rests upon enlightened governments to renounce war is too great to be neglected."

Who Makes Public Opinion?

IT IS THE MISFORTUNE of the inquiry now being conducted by the Federal Trade commission that it is receiving so much of its publicity from the Hearst press. The Hearst press has so slight a measure of public confidence that any "revelations" printed in its columns are subject to enormous general discount. As a matter of fact, the evidence now being brought out before the trade commission is so sensational in its nature that it is almost impossible to overstate its significance. The very fact that it is being "played down" by a considerable portion of the press is the clearest indication of its importance. For it indicates that the public utilities corporations of the country have brought to a high degree of perfection the technique of presenting their propaganda to the public in such a way as to pass for disinterested news or the objective conclusions of impartial students. It has been shown that, in several states, these public utilities agents have succeeded in bringing about revision of textbooks in the public schools; that they have paid teachers in private and state colleges for service as public lecturers and writers of pamphlets; that they have induced newspapers by the hundreds to print as news or as editorial writing matter which originated with the corporation press agents. And all of this has been done without public knowledge. So that when the child in school reads that public ownership of utilities has been demonstrated less efficient and more expensive than private operation, when the attendant at the professor's lecture at the woman's club hears the same thing, when the newspaper subscriber reads it, they are all being victimized into accepting as authoritative what is nothing in the world but special pleading. We have never been convinced that public ownership was the sure way of solving all problems in the field of utilities. But if the proponents of private ownership are forced to use propaganda methods of this sort we confess to an immediate suspicion as to the soundness of their case. And we shall regard with a new skepticism anything we see in print on the subject from this time on.

Community Churches Elect An Executive Secretary

IT MAY BE that the future historian of the community church movement will date the beginning of a new period in its development from the appointment of its first full-time executive secretary. To this office the Rev. J. R. Hargreaves, of St. Paul, Minn., has been elected. Trained

as a Baptist minister in the divinity school of the University of Chicago, with additional work in Chicago theological seminary and Cornell university, he has had extensive experience in pastorates in that denomination, in at least one case involving the union of two churches of different denominations, and in work involving interdenominational cooperation. He undertakes the task of serving the community church movement just at the time when it is in the midst of the most significant growth in its history and when both its advancement and the determination of its policies present problems of the utmost importance. Advocates of the community church have often taken a critical attitude toward denominational executives, but they have discovered that any cause that is to be promoted must be promoted by somebody. There is always the possibility that the advocacy of a particular enterprise will lead to a narrowing of interests, but we are not among those who predict that the community church movement will develop into merely another denomination and that institutionalizing it to the extent of giving it a professional advocate and representative is a step in that direction. Within the past few years more than fifteen hundred community churches have come into existence, partly through the formation of new churches, partly through the consolidation or reorganization of existing churches. It may be that this movement does not take into account all aspects of the problem of Christian unity, but its approach to it from the side of the concrete interests of local communities has given to the whole question of unity a realistic tone and a quality of immediacy which had hitherto been lacking. The new executive secretary has a large and responsible work before him.

Negro Methodists Hold General Conference

WHILE the general conference of the Methodist Episcopal church was meeting in Kansas City, the quadrennial gatherings of two of the principal Negro Methodist bodies, the African Methodist Episcopal church and the African Methodist Episcopal Zion church were in session in Chicago and St. Louis. The principal outcome of the two conferences was the final passage of the proposal, agitated for years, for the union of the two denominations. Under the action taken, these two independent bodies will merge into a United Methodist church, which will have an initial membership of about a million and a quarter. An indication of the pitfalls which lie in the path of progress for these Negro churches appeared in the Chicago conference of the African Methodist body. As the time for the assignment of bishops to their residences approached, it became clear that local political interests in Chicago were deeply involved. The political machine headed by William Hale Thompson, the city's discredited mayor, has gathered much of its strength from the wards now almost entirely populated by Negroes. Mr. Thompson has depended largely on ministers and other church leaders to hold this Negro support in line. His administration has, however, fostered the establishment and maintenance of vice of all kinds throughout these same wards, producing a condition so scandalous that the better elements among Negroes have

begun to break away from the Thompson ranks. In this extremity, the Thompsonites have come to rely heavily on the services of Bishop A. J. Carey, an active member of that political clique. When, therefore, it began to look as though Bishop Carey might be stationed in an episcopal residence outside Chicago, the full force of this pernicious political element was thrown into the conference and finally managed, after intrigue and demonstration of the most secular sort, to secure a narrow majority favoring the stationing of the bishop where he can continue to serve the Thompson machine. It is alliances of this sort which are most surely and swiftly undermining the influence which the church once held among American Negroes.

A Summary of Supposedly Patriotic Propaganda

THOSE who may be inclined to think that too much stir has been made over the blacklisting proclivities of a small but vociferous group of superpatriots, should read the "Study of Patriotic Propaganda" which has recently been issued by the information service of the federal council of churches. What this agency has to say on the subject might be discounted on account of the fact that it is itself one of the blacklisted organizations, were it not that the study is so completely objective and factual. It gives something of the origin and development of this mania, from the voluminous "Lusk report" of 1920 down to the inaccurate and irrelevant "data" which Mr. Marvin puts forth daily with the apparent object of insinuating that everybody who lacks the distinguishing qualities of hundred-percentism is either in the pay of soviet Russia or, suspiciously associated with those who are. All efforts to promote international goodwill, to get justice for the workers, to check exploitation at home or abroad, seem dangerously "subversive" to these worshipers of the God of things as they are, and the list of condemned individuals and organizations constantly increases. The number of publications which are put out in the interest of this propaganda of prejudice is surprisingly large, and the inaccuracy of their statements of fact is matched only by the unfairness of the inferences which they draw from such facts as do happen to be correctly stated. This "study," prepared by Mr. F. Ernest Johnson's department of research and education, is a valuable and timely piece of work. It may be said, indeed, that this whole information service is well worth the two dollars a year that its bulletin costs its subscribers.

The Right of Free Speech and Assembly Defined

THE RIGHT of free speech and peaceable assembly received clearer definition and the support of a sound judicial decision in the ruling of the New Jersey court of errors and appeals in the case of Roger Baldwin, of the American civil liberties union. It was during the strike of the silk workers at Paterson four years ago that Mr. Baldwin and others, having been refused the use of a hall for a meeting in aid of the strikers, undertook to hold a meeting in a public park. Baldwin was arrested, charged with disturbance of the peace and unlawful assembly, and was

convicted and sentenced to a six months' term in jail. The verdict was upheld by the state supreme court. It has now been reversed by the court of errors and appeals. It is to be admitted, and is admitted by all but the most extreme advocates of free speech, that one cannot claim the right to say whatever he likes wherever and whenever he likes without regard to the probable effect of his utterance on the public peace, and that there are circumstances in which an assembly even for a lawful purpose may constitute a peril against which the community has a right to protect itself. What are the reasonable limits of free speech and assembly? According to the definition of the New Jersey court of appeals, an unlawful assembly is "an assembly of persons with the intention of carrying out any common purpose, lawful or unlawful, in such a manner as to give firm and courageous persons in the neighborhood of such assembly ground to apprehend a breach of the peace in consequence of it." A panicky fear on the part of employers during a strike that something may be said or done detrimental to their interests in a meeting of strike sympathizers, does not fulfill the requirements of this definition. What the complainants were really afraid of, in this case, was not a breach of the peace but the strengthening of their opponents in an industrial struggle. They were not so solicitous about peace as about victory for their side. The court found an utter absence of any proof that peace was jeopardized, or that a "firm and courageous" person would have had any ground for such apprehension. The decision will go far toward clearing up the vexed matter of the right of free speech and lawful assembly.

Germany Votes for Peace And Prosperity

THE SCHOOL BILL furnished the principal concrete issue in the recent German elections, but foreign interest in them centers upon less clearly defined but more significant issues. As to the school question, the electorate decided against carrying into effect the plan outlined in 1919 for the establishment of separate denominational schools wherever there are forty children of one confession, and favored the present school system which provides protestant, Catholic and Jewish religious instruction separately in connection with the public schools and permits freethinkers to withdraw their children from all religious teaching. The ten parties represented in the reichstag may be ranged from right to left, from the conservative, nationalistic, monarchical, sabre-rattling national socialist and national people's parties on the right, through the Catholic center, to the social democratic and communistic groups on the left. The right represents the German hundred-percenters, standing for the complete revision of the peace treaties and the repudiation of the Dawes plan, Locarno, and membership in the league of nations, anti-semitic in sentiment and more or less strongly monarchical in tendency. The left includes the social democratic party, the strongest individual party of all, which, while committed to Marxian socialism in principle, is moderate in its application of those principles and devotes its energies rather to the promotion of peace and practical reforms in the in-

dustrial and economic life of the country. The result of the election, the first since 1924, was, in brief, a victory for the left. A coalition cabinet will necessarily be formed, since every party is a minority party. The voice of the nation favors the maintenance of friendly relations with its neighbors and a cooperative attitude and rebukes the ultra-nationalists who seemed determined, regardless of the impossibility of such a program and of anything which might be supposed to have been learned in the last fourteen years, to restore the status quo ante bellum.

The Methodists

THE METHODIST CHURCH stands again at a pioneering hour. A hundred years ago her circuit-riders marched with the pioneers on every new frontier as the nation pushed its adventurous way from the Appalachians to the Rockies, and beyond. Today this great church returns from its general conference to engage in new enterprises and wrestle with new problems of import not only to its own denominational life, but even more to the life of the entire protestant church world. By two outstanding decisions reached at the Kansas City convention, and by other actions of lesser but significant implication, Methodism serves notice on the churches and on the nation that it is determined to translate its proclamation of "entire sanctification" into terms which include the social, political, and even the ecclesiastical order.

From the standpoint of American church life the most important actions taken at the Methodist conference dealt with the unity of the churches. For many years Methodists have been agitated by proposals looking toward church union, but this has always been union within the confines of the general Methodist family. Eight years ago there was no one issue which attracted quite the sentimental support accorded the proposal for unification of the Methodists, north and south. Today, much of this sentiment remains, and the Kansas City conference expressed its hope for this inter-Methodist unity, both in a general resolution and by specifically authorizing the union of the two branches as they are represented in Korea and Mexico. Of course this is all to the good, and Christians everywhere will persist in the hope that some of the divisions within this denominational family may soon be wiped out.

But at Kansas City the eyes of Methodists were opened to a new and larger vision of a united church. For the first time, it seemed, Methodists were able to look up from the immense activities of their own far-flung church to discover the existence and the common aims of other churches. For the first time the foolishness, the wrong, of most of our sectarianism came home to them with force. For the first time they acknowledged an organic community of interest with churches bearing other names. And out of this came the most inclusive, the most unreserved invitation to a larger Christian unity which has yet gone out to the churches of America. For the Methodists at Kansas City did three things that, from this hour, put them in a position to lead the whole movement toward church unity:

First, they provided that Methodist ministers may here-

after be appointed as pastors of community churches without denominational affiliation. In this fashion they placed the approval of Methodism on local movements for the elimination of sectarian competition and the building of a united Christian fellowship.

Second, they invited the Presbyterians to join with them in negotiations looking toward a merging of the two denominations in a single great church. In this fashion they harnessed the impulse toward unity to a specific proposal which will force two of the largest denominations in America to view anew their separation, and to justify to their consciences its continuation.

Third, they set up a permanent commission with blanket powers to represent the denomination in any matter having to do with unity, comity, cooperation, or any other form of Christian effort involving other communions. In this fashion they made it possible for an official body of this church instantly and at any time to begin or to carry on negotiations looking toward union with any other church that gives evidence of being in a mood to favor such negotiations.

The Methodists have thus immensely furthered church union locally; they have initiated a movement toward a specific example of church union nationally; and they have opened the way to the negotiation of any other form of church union which any church or group of churches on earth may wish to propose. It is not too much to say that if this new commission takes its powers seriously, and acts under them wisely, it can within four years put an entirely new face on the whole outlook for the organic unification of the protestant forces of this country. By 1932, when the next general conference convenes, negotiations may well be far advanced toward the bringing into existence of a body that in some true sense will be a United Church of America!

The fact that it is the Methodists who have taken this giant stride forward is immensely heartening. Here is no struggling body, seeking to preserve its life by an infusion of new blood. Here, rather, is the largest protestant body in this country, with strong outposts on every other continent, with property interests running into the hundreds of millions, with an organization so effective as sometimes to give rise to the charge of over-efficiency. And this church, amply able to maintain itself in isolation and even to thrive—at least from the material standpoint—in such isolation, offers to cast its immense resources into the making of a united Christian church. The invitation specifically extended to the Presbyterians contains not a single reservation. Nothing is said, either as to points of doctrine or of organization which must be safeguarded. The authorization granted the new commission to inaugurate or conduct negotiations with still other churches makes only the one stipulation that they shall be of like spirit. Setting out on the high adventure of Christian unity, these Methodists at Kansas City began by burning a lot of bridges behind them.

The second action which must be accounted as of major importance—especially when viewed in the light of this commitment to the union of Christians—was the adoption of new constitutional provisions for the government of such parts of the church as lie without the boundaries of the United States. For this action, which has been hastily and

superficially interpreted in the daily press as a matter of giving power to Methodists abroad to elect their own bishops and so pass out from under the dominance of an American body, was much more than that. It was the deliberate espousal by a major protestant body of the principle that the church of Jesus Christ must be an international body, in which there is no "home" and no "foreign," but in which every part is left free to develop to the fullest its own indigenous powers, while acknowledging the indestructibility of the ties which bind believers without regard to race, nation, or class.

From its beginning, the missionary work of Methodism has been conducted on a different legal basis from that of most protestant communions. Methodist missionaries, gathering converts in Asia or Africa, have formed these converts, not into missions, but into annual conferences with exactly the same status as the annual conferences which comprise the Methodism of this country. National preachers have joined the ministry in these annual conferences, thus having exactly the same legal standing as the clerical missionaries or as the clergy in America. The Methodist general conference has therefore been a body in which the fully ordained minister from India has stood on the same footing as the minister from Indiana. So that many of the legal problems of "devolution" of authority from mission to national church, which now plague other protestant bodies, have no existence for the Methodists. Or, at least, they have no legal existence, although the actualities of practice have sometimes tended to introduce a type of missionary control which found no authority in the church's book of discipline.

But now, in response to the nationalistic tides which have swept over Asia, Africa and Latin America since the close of the world war, the Methodists are going far beyond this in their conception of proper church organization. They are taking the central conferences which have grown up in their major mission fields and giving them powers almost equal to those now held by the church's general conference. They are clearly preparing for the coming of the day when the Methodist church in this country shall be under the control of a central conference of its own, and the picture which rises before their eyes is that of a great world body, composed of autonomous units, but still organically one and one in spirit. It is the definite abandonment by a great denomination of the old imperialistic form of missions, and the adoption of a new church order roughly analogous to that of the British commonwealth of free nations.

There will be those who will suspect in this decision—which now awaits ratification by the annual conferences of the church—a determination to build up a worldwide Methodist organization in distinction from the movements toward Christian union which have found expression on several mission fields. It is quite likely that this conception inspired the votes of many of the delegates at Kansas City, and that other Methodist ministers and laymen will now vote to adopt the new constitutional basis for their church in order to guard against future secessions outside the United States rather than to contribute to the problem of achieving an international Christian unity. But the actual working out of this new program will be quite otherwise.

For, when coupled with the Methodist gesture toward Christian unity, what it really signifies is a recognition of the dangers involved in national or racial churches, and a determination to find some way by which protestantism may become an actual brotherhood encircling the globe. Couple the union of like-minded churches approved in America with the equality and autonomy of young churches approved for other continents, and it is clear that Methodism is dealing with the fundamental elements out of which the charter for a new protestantism is being formed.

That the Methodist pioneering mood is not confined to these two issues—Christian unity and a world brotherhood of believers—was also evidenced in a dozen other actions. Of them all, space can be taken for the mention of only three. The first were the actions taken in regard to war. Four years ago the general conference adopted one of the first and one of the strongest declarations given utterance by any Christian body, setting forth their purpose to establish the will to peace. This year they have gone far beyond that. Not only have they declared against all military training in high schools and compulsory military training in colleges; in support of the Kellogg proposal for the outlawry of war and of the general thesis that "war should be made a public crime under the law of nations"; against military preparedness and in favor of disarmament; for a world court with affirmative jurisdiction; but they have, in so many words, voted that "the agencies of our church shall not be used in preparation for war" and have voted a budget for a special commission, with an employed secretary, to keep this issue constantly in the eyes of the church.

A second action of unmistakable significance was the adoption of a new code for the guidance of Methodist ministers in dealing with questions of marriage and divorce. This code has two parts. The first provides for a well wrought out course of instruction to be offered by the church's board of education in all church schools, colleges and universities "setting forth the practical and spiritual values of marriage"; the second recognizes the validity of such divorces as the state may grant, and authorizes the remarriage of persons divorced for "adultery, or its full moral equivalent." By the addition of this latter clause this denomination has released its clergy, and itself, from the tyranny of the letter of scripture, and has acknowledged a standard which clearly implies an earnest attempt to approximate the mind of Christ. In this most hazardous and hotly debated field of social relationships, Methodism has shown unusual courage and independence.

Finally, the action on social issues showed clearly this same desire to press ahead to new ground. It was, to be sure, in this respect that the progressives in the Kansas City conference suffered their worst defeat. The statement written into the Methodist discipline in 1924 making a clear distinction between the ethics of owning property for use and of owning property for power will not be in the discipline of 1928. It was dropped out, however, by the clever committee maneuvering of a little group of wealthy and determined laymen, rather than through any test vote in the general conference as a whole. But the conference showed its determination that Methodists shall remain in the front line of social action by adopting the sweeping statement of so-

cial ideals adopted by the Congregationalists at their Washington council, which describes in great detail the requirements for the application of the principles of Jesus to education, industry and economic relations, agriculture, and racial relations.

By this review we do not mean to convey the impression that Methodism has freed itself from all conservatism, all denominational-mindedness, and has swept off far ahead of other Christian bodies. The significance of many of these actions taken at Kansas City may have been almost totally hidden from many of the delegates who voted for them. Indeed, the decisions recounted are of a kind whose significance cannot fully appear for years to come. But the fact remains that these decisions were made, that they are already bearing fruit, and that they may well—under the providence of God and with the good will of God-fearing men—provide the impetus and suggest the way by which to secure a new power and moral authority for the Christian faith throughout the world.

The Sunset and the Fog

A Parable of Safed the Sage

I WAS in a City whose name is London. And I said, I have never yet visited the home of Thomas Carlyle in this Village. But I have visited his Birthplace and his Grave at Ecclefechan, and I should like to see where he wrought, and Roared at Jane, and Smoked his Cheerful Pipe with Alfred Tennyson, neither of them saying a Word for the Whole Evening, and each declaring that he had had a Grand Time. So I went to Cheyne Row, and I saw all these things. And I found that I was in what was to me an Unfamiliar Part of Literary London, and that on Cheyne Walk, which lieth hard by, are Many Literary Shrines. And I walked the Length of the Walk with my Guidebook, and checked off the places I saw. And I will not describe them here.

But I found it also a Place of Studios, with the names of many Artists. And I found an House where lived James McNeil Whistler. And I saw where he used to Nail Up his paintings out of Doors, that they might grow even more Dingy than he painted them. And here he died. And I walked a little space farther, and I came unto another house where Joseph William Mallard Turner lived and wrought, and where he also died.

And I had not known that the houses of these two artists were nigh unto each other, even on the same Street.

And I said, Turner and Whistler lived and died facing the Thames, and beholding, day by day, the same scenes upon the Road and the River. And Turner painted Blazing Sunsets as he saw them, and Whistler painted Dingy Fogs as he saw them.

And I said, Thus it is in Life. Men who live with the Same Outlook see one of them Sunshine and the other Fog, and they paint the things as they see them for the God of things as they think they are. But behold, there is an Amazing Contrast.

For, beloved, we all live on Cheyne Walk, some of us

a little farther up the street and some a little farther down. And before the windows of every one of us there is both Sunset and Fog. And I would not disregard either. But by the Grace of God I will seek to Paint the Sunsets and let others paint the Fogs.

VERSE

Full Circle

SEEKERS of God, forego your strife;
Do you not know that God is Life?
Would you find joy and drink thereof?
Do you not know that Life is Love?

CHARLES G. BLANDEN.

Locarno

THE half-gods go; the centaurs, too.
The tarnished halos hang askew.
The startled hoof-beats, halted, hide
Upon a cross-scarred mountain-side,

Where trampled lovers all night through
Seek brides in wreaths of maiden's rue.
These, too, shall pass. A cooling dew
Has laid the ghosts of those who died—
The half-gods go.

O seers, whose glow of vision blew
The haunted mists away, and you,
Unwedded elegists who cried
For gay young saviors crucified,
They rest beneath a dream come true:
The half-gods go.

EARL MARLATT.

The Flute of God

A Rabbinical Tradition.

THE flute of God lay on the altar
And the temple winds blew through it.
Mellow and sweet were the notes
God's fingers
Played upon it.

It is God, the High Priests said,
And we shall glorify his Name.

And they set it with jewels
And covered with gold
Where the fingers of God
Had touched.

The breath of God, the temple winds,
Blew through the courts
And the many chambers again,
But the flute of God was still.

RAYMOND KRESENSKY.

Why I Have Found Life Worth Living

By Lorado Taft

THE EDITOR'S SUGGESTION that I write on the theme, "Why I have found life worth living" awoke some dormant memory of previous meditations on this subject. I recalled that in army days, from a picturesque setting in France, I sent the following paragraphs to my wife. Apparently I was trying to convey the idea that I was well and happy and grateful to be alive!

A. E. F. University, Beaune,
April 29, 1919.

I think I'll write myself a little letter of congratulation this morning—not a formal one, but a few "well-chosen words" of good cheer. For, you see, I feel that way! I do not wonder that men in the past invented gods, not only to scare their enemies with, but to return thanks to. If I had the address of a Personal God, I should be strongly tempted this crisp morning in Burgundy to send in my "action de grace" for fifty-nine very wonderful years. Not of colossal achievement, to be sure—how far I have fallen short of the youthful dreams no one need know—but years of unfailing interest. It is getting more exciting and thrilling every minute—tuning up, I suppose, for the Supreme Adventure, although there is nothing to indicate to me that I am nearing the Curtain.

Maybe the oriental ancestor-worshippers are not so far off. While I am not egotistical enough to believe that the Creator has taken any special interest in my individual case, I do feel a great wave of gratitude to my home-people in starting me on such a marvelous journey and in awakening my curiosity and interest on so many lines.

I am so glad that my father had that notable "conversion" when he was a young man. At a dance something happened to give him a profound revulsion of feeling. He never told me whether some girl neglected him for another! He went out into the night and vowed to make a man of himself and that nothing should stand in his way. From that moment he had a great purpose; incidentally he never danced again, nor smoked nor drank. College followed—an innovation in the humble Swanzey household—and my mother was met as a result; and so I happened. They were singularly united in their ambition for us children. Both had an almost romantic love for "art," although by no means unerring tastes. Who has? Thus I was given my opportunity. Today, while not the master that I ignorantly aspired to be, I believe I am happier than the average man, with more interests by far than many whom I know. For all of this I am very thankful. Then for you, Ada, and those "extraordinary" children of ours, for the circle of friends and the background of camp life—surely our fortune is great. Greenough was right: "Life is not the awful thing that they used to tell me about, but a very happy journey."

Thanking you all for your "kind of attention," I am, etc.

P. S. I have a feeling that I may have written all this before—maybe on some other birthday. I certainly have often thought it.

Evidently the letter was hardly worth hunting for, since it counts only about three hundred words and I am asked for twenty-five hundred. Let us try again. Consider the preceding as my theme; we'll now attempt to evolve the *fioratura*, so to speak. If it is "Argus—I'd," it is not my fault; I was told to write about myself.

AWAKENING OF ART INTERESTS

First of all I feel that I can never be sufficiently grateful for the interest in things which my parents developed within my childish mind. They showed me the sunsets and the beauty of tree and flower, Jack Frost's designs on

the window, and the wonders of crystals and fossils. They let me read everything in the home library—all of Shakespeare's plays the summer I was twelve, I remember—and they encouraged me to write little stories and to illustrate them with dauby water-colors. My father's big drawings of fierce dinosaurs and smiling trilobites awoke my infant rivalry. When Dr. Gregory lectured to the citizens of Champaign and Urbana upon the treasures of classic sculpture, those pictures thrown upon the white wall seemed to me the most beautiful things that could be conceived by mortal; my fate was sealed! This was in 1873 or '74. The good president's purpose was to induce the townspeople to give to the university a collection of casts and photographs. The modest purchases were made, and with them came a little Belgian sculptor to whom I attached myself like a stray dog.

At the end of my college course, they let me go abroad. I was twenty. Out of my father's professional salary, never more than eighteen hundred dollars, I was to have a dollar a day. Imagine their faith—and mine!

Curious, is it not, how one's ideals change with the years? In the youthful stories referred to I had all the joy of "self-expression," but the greatest pleasure lay, I fancy, in seeing these curiosities shown to the neighbors and in hearing their exclamations, "How clever!" or "Isn't he smart?" To be honest, "showing off" has a great deal to do with the creative urge.

IN PARIS

With Paris came a new atmosphere. Imagine the transition from the waving corn fields of central Illinois to the boulevards of the world's capital! In the "Beaux-Arts" were a thousand other village "smarties"—prize students from provincial schools and from other lands. One did not feel quite so assured. Here however was a new joy, the thrill of competition. One would not wish to keep it up all of his life, but the early struggle for honors is worth while; it helps over very hard places. Those money prizes helped likewise over some others!

A good fortune of those early days was my discovery of the McAll mission to the working people of Paris. Its directors were cultivated people from England and Scotland, whom I liked. I admired their consecration; and their French was pleasantly intelligible. Thanks to their zeal I soon found myself teaching and giving brief addresses in yet another variety of that long-suffering language. My early timidity disappeared in the presence of those simple and friendly audiences. I felt at home with them and came greatly to prize my new friends in wide-scattered quarters of Paris. It might have been better for my sculpture if I had never made a public address; but since it has seemed necessary to lecture it is fortunate that I have enjoyed it, as likewise its accompaniment of travel latterly some twenty-four thousand miles a year.

Settled in 1886 in Chicago, I soon discovered that no one wanted my work but, strangely enough, the women's clubs

liked to hear talk about sculpture! It was out of this experience that I gradually developed a "set of convictions." Utterance helps amazingly toward the clarifying of one's thoughts. Much lecturing and the writing of several books have resulted in the formulation of quite an array of artistic principles which are of value in general criticism, however falteringly applied to one's own work.

LIFE'S SUPREME ACHIEVEMENTS

Someone has said: "The making of a personality is the greatest achievement possible in life." Mysterious are the processes of this development within us. We are always eager to help set others right, to mould their characters ruthlessly while our own run wild. However, nature looks out in a measure for this. Like the plants which unerringly absorb from the soil the elements needed, fig-trees and thistles alike—yes, wonder of wonders, finding in the same black earth the colors of the golden crocus, the flaming rose or the pallid lily—so we assimilate according to our wants and unconsciously crystalize into our predestined pattern. Have you not had the experience, now and then, of hearing or reading a proposition which set you a-tingle with its utter rightness? It was the precise note to which you were unconsciously attuned, and your nature vibrated in unison. Unfortunately I have no verbal memory, but certain sentences have sometimes seemed to me worth the toil of learning by heart. Later I have discovered that they have repaid the painful memorizing a thousand fold; they have become a part of my faith, sturdily reinforcing ideals. They become the mainstays of conduct; at least they may be likened to the studio "armature" which sustains a plastic—and, in my case, sufficiently slumpy—clay figure.

Of course many of these enthusiasms come and go out of one's life, doubtless serving for the time their purpose, or at least responding to the aspirations of the moment. One of the earliest of such quickening expressions which still remain valid was a matter-of-fact remark made years ago by Dr. Woods Hutchinson. Said he! "The time is near at hand when public sentiment will not allow a man to have too much while there are little children in the community who have not enough." I was thrilled by the novelty and the justice of it. If we are not thrilled by it today the reason is perhaps to be found in the fact that its truth has become axiomatic.

ART AND THE COMMUNITY

Another watchword which stands out like a guiding light on an airpath is that happy challenge of Theodore Roosevelt: "This world will not be a good place for any of us to live in until we have made it a good place for all of us to live in." I can see the smiling teeth and the clinched fist which punctuated this great utterance. War times brought yet another: "That man is a slacker whose income is greater than his service to the community in which he lives." I do not remember who wrote this but I subscribe to it with all my heart. I think it was Mr. Ratcliffe who said: "Not money but the life which a community provides is its real wealth"—a thought worthy, it seems to me, to be carved over the doors of our churches, our schools and our libraries. Is it to be wondered at that I became

wildly enthusiastic over all forms of community enterprise, even to the point of wishing a "community house" upon an unsuspecting town which had not the slightest interest in it! Under the circumstances the name had its element of humor, but the experience was worth all it cost.

To my mind the greatest and the most impressive of all of these utterances was one of Spinoza's which for a long time I quoted in every lecture. As I told my audiences, it has meant more to me than any sermon I ever heard—and I have listened to many, and attended hundreds of others! "For myself," said the philosopher, "I am certain that the good of human life cannot lie in the possession of those things, which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where each man's wealth promotes his neighbor's."

A vivid experience for which I am truly grateful I found in going abroad with the army. The six months which I spent in uniform I would not exchange for any like period in my life. For one thing, I had never met an average American audience until I went into those "Y" huts and tried to talk to hundreds of young fellows who were gathered there, not to hear me but because it was cold and rainy outside. We learned later that one-fourth of their number were illiterates. It took no time to realize that art and history were without meaning to most of them. On the other hand, in the "A. E. F. University" at Beaune, and in the ephemeral art school at Bellevue, I met those who had an interest in these things. The contrast was as daylight to midnight; it showed in their looks and in their conversation.

A WORKING PROGRAM

It was out of these illuminating contacts that I developed a new confession of faith. We Americans think of art as pretty and amusing, but after all a superficial matter. It should be a part of our religion. There is a holiness in beauty as well as a "beauty of holiness." It ennobles life and helps to explain it. One thing which separates us from our brother animals is the fact that we can send messages down through the generations. We can send greetings to a world unborn. Conversely we can think back through the ages and be grateful to those who have wrought for us. The means by which this is done is art. Through poetry and painting and sculpture life begins to explain itself. We are not told what it is all about, this mortal existence, but we know that it becomes reasonable if there is some small gain with each generation. The thing most precious, the highest ideal, man has always embodied in the form of art and transmitted with his love to those coming after. Hence it is that little lands which all together would not fill one of our states, countries like Greece or Palestine, loom large in the past. Enormous territories are forgotten because they did nothing for us, but these small nations created, and we have "entered into their labors." Would we call ourselves civilized, we too must cultivate this precious thing which expresses the lives of men and transmits beauty to other generations. "Art is the ark of the covenant in which all ideals of beauty and excellence are carried before the race."

It follows, does it not, that those of us who have some

glimpses of these treasures should share them with our less fortunate brothers? I have formulated this working program which in turn is shaping my life. I hold that as intelligent people we have a right to: (1) all of the beauty around us, the beauty of nature which most of us never perceive; (2) all of the inheritance of the past, of which we Americans are particularly unconscious; and (3) the talent which springs up perennially but which America's rushing life is wont to extinguish before it takes root.

LIFE IS NOT DRAB

In a way the last paragraph sums up my job as I see it. While the studio-work is my solace and joy it is not everything. I hope to complete the "Fountain of Creation," which I planned many years ago for the east end of the Midway and upon which I have expended much work; there are other undertakings, commissioned or otherwise, which I desire to carry out, but I know enough about sculpture to realize that the world will not be seriously impoverished if I do not get them all done. On the other hand, these three points of my faith, just quoted, are insistent and lay a burden of responsibility upon one. To open eyes to the glories of nature is to help bring color into drab existences.

"Life at best is a dreary thing," said our friend Clarence Darrow the other day, just as long ago a poet moaned about the "heavy and weary weight of this unintelligible world." How do men get that way? I am reminded of a little incident which I have often recited. A group of us artists were working in a summer camp. It was our habit to gather toward night on the bank of our lake and enjoy together the pageant of the sunset. One evening as we stood there the little nursemaid whom we had employed whispered to my wife, asking if she might run home, a short distance down the road and "show the sunset" to her people. "Certainly," said my wife, "but they will see it, won't they?" "No," was the eager reply; "I never saw the sunset until you came." All of us are missing too many sunsets, too many of the good things of life.

COMPANIONSHIP OF THE PAST

And the companionship of the past with all of its treasures and inspirations—what wealth is here! Ruskin spoke not alone of literature when he penned that eloquent appeal: "The eternal court is open to you with its society, wide as the world, multitudinous as its days, the chosen and the mighty of every place and time." What a privilege to share with youth this comradeship; to be able to lead others to so full a table! Those young people—I could not get along without them! They multiply all of the hopes and aspirations of the place. Their successes belong to every one of us.

A few of them are able not only to enjoy, as all may, but to create, to add to the sum total of life's wondrous heritage. There is no accounting for this miracle. It just happens! Genius may appear in even the "best families," but this is of course unusual. Among the poor and lowly; among those whom we call "Wops" and "Dagoes" and "Frogs," there it springs. Can there be any higher joy on earth than the discovery and the encouragement of talent? What can be of greater value to the community and the nation than the unfolding of these gifts which beautify hu-

man life, which put new meaning into our civilization and insure its immortality?

But after all the great happiness is in the work itself. I wonder how many of the world's toiling millions have been able to choose their jobs? Ninety-nine out of a hundred, I fancy, are compelled to drudge every day and throughout the years, at uncongenial tasks; to labor in order to support existence and to buy a little forgetfulness. What a round-about way of finding pleasure! How fortunate are we who have been permitted to select our paths; who have not tired of them, who still find delight in the very routine and processes of the daily work. May it be said of us in the words of long ago, "The handiwork of their craft is their prayer."

LIGHT AND FLAME

The other day I ran across the saying of another great writer practically unknown to me: "Life for us means constantly to transform into light and flame all that we have or meet with." Is not this just about the greatest of all of these heartening comments on human existence? It would be pretentious to quote it as a guiding principle—one does not wish to be thought of as incendiary—but if we are really full of gratitude for the privilege of existence, and of consciousness, will there not be something compelling in our enthusiasms? How better can we respond to the glad adventure of living?

Fool

WHEN all is written and sung,
When all is sung and said,
It isn't the rich alone who feast,
Nor the poor who cry for bread.

Colin marries a maid,
And gives her a ribbon of keys;
But if his fancy roams at large,
What can she do with these?

Marian knows the trick
Of making a pasty sweet;
But if she serve it with bitter words,
What has her lord to eat?

The babe like a rose-leaf lies,
Swaddled and nursed with care;
Mother, the man in him starves and dies
If you teach not his lips a prayer!

Hunger will make no terms
With pauper or plutocrat;
Want besieges the godless gate,
And life is a proof of that.

When all is written and sung,
When all is sung and said,
It is only God who is really food,
It is only Love that is bread!

RUBY WEYBURN TOBIAS.

Europe's Churches in 1928

By George Stewart

THE PROTESTANT CHURCHES of Europe rest under several major perplexities. A solution of their problem demands astute intelligence and a just evaluation of the social and political phenomena of the last century. A general dissatisfaction after the Napoleonic wars and the congress of Vienna was followed by a tide of reaction ushered in by Metternich and his school, a reaction which eventually crushed the liberal revolutions of 1848 and 1849 beneath the iron heel of military establishments. On the other hand, Marx, Engels, Bakunin and others, together with such liberal writers as Turgenev and Tolstoi, spread a social and political ferment far and wide in European intellectual life. Nationality with its roots reaching back to 1600 developed rapidly in the nineteenth century, becoming the outstanding preoccupation of statesmen, and culminating in the unification of the German empire, Austria-Hungary and Italy. The cult of nationalism invaded the field of theological studies and of church administration. Both theology and the church had measurably lost their ecumenical aspects by 1800, and localizing tendencies grew during the whole of this period.

INFLUENCE OF THE INDUSTRIAL REVOLUTION

The increase of manufactures following the industrial revolution brought an inevitable race for markets, developed transportation facilities, and shifted culture from the agricultural and handicraft era into the *mêlée* of vast competing industrial nations. This fundamental shift in life has deeply affected both home and church. Socialism and allied movements among the underprivileged grew from small beginnings until they became important social and political factors. Labor parties have developed in many European nations and in several countries have proved themselves capable of taking over the government. The church, largely made up of middle-class bourgeoisie, failed to realize the spiritual aspirations of an oppressed group. Labor, on the other hand, quickly becoming sensitive to the attitude of the church, became anti-clerical and more gradually anti-religious. Works of philanthropy and charity achieved by the church have not proved adequate substitutes for a more thoroughgoing philosophy which hails and appreciates the spiritual idealism within many labor groups. Wilfred Monod made a true statement when he said, "The church has a Messiah and no messianism, and labor has a messianism and no Messiah."

WHAT IS THE CHURCH?

The church also faced the necessity of adjusting itself to the European cultural and intellectual turmoil. The moralism of the Victorian period has passed away, leaving in its place widespread relativism dominating art, religion, ethics and theology. This, in turn, has brought disintegration in religious and theological thought, often giving way on the one hand to a shallow latitudinarianism, and on the other hand to ineffective pietism, the whole leading to a chaos in the thought life of the old world.

The problem of the nature of the church itself is still

acute. In some countries the church is held as the body of Christ, in others it is held as a free association of believers. In some quarters it is maintained that the church should be simply a place of worship with no effort to evangelize the social, political and intellectual life of the day; in still other sections a deepening consciousness of social obligation is recognized. Vast areas of church life on the continent have not yet developed a philosophy as to the nature of the church itself.

Missionary work is badly handicapped and will be for at least two decades because of the extreme impoverishment of nations which suffered inflation. European missionary work also suffers from the multiplicity of its efforts; missionary organizations, although composed of church people, being very largely independent of church groups as such, the direct opposite of the great denominational boards of the United States.

One of the most nettlesome problems is the working out of the perennial riddle of the proper relationship between church and state. The movement for the disestablishment seems everywhere to be steadily gaining ground and was especially noticeable at the close of the war when the churches of Germany, Austria-Hungary, Russia and several other countries, were disestablished. Formerly the ruling prince was the head of the church, but when democratic parliaments took over the rule of the state, it was difficult for any committee to take the place of the ruling prince. Disestablishment, although it throws church finances into chaos for a period, inevitably brings spiritual benefits. The separation of church and state has been due not so much to hostility, as to the inevitable religious neutrality of democratic states. The Catholic church has suffered equally with the protestant churches in those countries where disestablishment has resulted. There is no doubt but that Cavour's statement, "Chiesa libera in stato libero," corresponds to a growing desire for disestablishment upon the part of vast sections of the people.

PROBLEMS OF LEADERSHIP

The post-war move away from the churches has died down in nearly every country. The confessional churches have a rather severe membership basis and are able to maintain an effective hold upon their members. The "people's churches" are more inclusive but, on the other hand, have smaller opportunity for developing responsibility and are apt to have a weaker tie with their members. The correct relationship between the new "people's churches" which formerly were established, and the old "free churches"—for the most part of the confessional type—presents many knotty problems. The "free churches" had a double origin, they were either dissenting groups or represented the activity of churches from abroad. They must work out a wise and friendly policy of cooperation. And, on the other hand, the older groups must appreciate the vigor and fire which have always been evident in the confessional bodies.

Especially important is the matter of recruiting and training leadership. The whole problem of confessional schools

is a difficult one in every European country. Theological faculties have had to be reorganized in all of the new nations. France, Italy, Hungary, Germany, Sweden, Scandinavia and the Baltic states still support seminaries to some degree, but the number of first rate young men coming forward for the ministry has vastly decreased. In Germany, for instance, there were four thousand theological students in 1914 and at the present time there are a few over nineteen hundred.

RELIGION AND THE MINORITIES

The relation of the protestant churches to the Catholic church has presented new difficulties since 1900. For nearly two hundred and fifty years by a tacit understanding neither party did much recruiting on the ranks of the other, but certain militant missionary organizations have grown up which bid fair to arouse mutual antagonism. To offset this, however, there are many intellectual churchmen who are seeking to work out a Christian *modus vivendi* between these two great arms of the church of Christ.

The churches of Europe have also definite commitments to many millions of minorities, who find themselves, because of the new national frontiers, separated from their parent groups. Liberty of convention, worship and education have been endangered for almost every minority group upon the continent. There are ten thousand miles of frontiers in Europe and over six thousand miles have come into existence since the war. Astride these national frontiers, for a zone of from five to fifty kilometers, is a population in which religions and cultures mix but rarely blend.

Again, the churches of Europe are rapidly coming to appreciate the effective machinery for unified effort which lies in those agencies already existing for their cooperation and mutual helpfulness. The World Alliance for promoting international friendship through the churches is firmly established in many European countries. The International Missionary council has had very great influence in European missionary work. The efforts of the Federal Council of Churches of Christ in America, the Y. M. C. A. and Y. W. C. A., the McAll mission, the Quaker relief, the Waldensian Aid society and the widespread relief work of the Lutheran National council of the United States and the World Sunday School association have all proved helpful in the mutual realization of the essential unity of protestantism, not only in Europe but throughout the world. Especially significant is the work of the continuation committees of the Stockholm and Lausanne conferences carrying forward a constructive program of research and cooperation, and the notable achievements of the Central Bureau for the relief of protestant churches under the able leadership of Dr. Adolf Keller of Zurich.

STOCKHOLM AND LAUSANNE

The Stockholm conference on life and work gave a strong impulse towards cooperation and unity among the European churches. One of the most helpful resolutions of that conference was the creation of an International Institute for Social Research. Its task will be to make a scientific study of social and industrial facts and problems in the light of Christian ethics in order to gain a clear understanding of the application of Christian principles to

these problems; to become a center for the cooperation of all Christian social work; and to serve as a center of information through which there may be facilitated an exchange of experiences, methods and data which would be serviceable to the social work of the churches. This is the first time that an attempt has been made to concentrate the social activity of all the churches. Dr. Adolf Keller of Zurich has been entrusted with the organization of the institute which will be transferred to Geneva as soon as possible, where it will enter into relationship with other international Christian organizations and with the International Labor office. The Lausanne conference on faith and order, while it was not called for the purpose of achieving large practical and immediate results, nevertheless has laid the basis for a large constructive work in the future.

GAINS

The last fifty years in European church life have seen profound changes in social, political and economic life and each has had a direct repercussion upon the churches. In no one phase of the church's life is this repercussion more evident than in her social outlook. Fifty years ago the established churches, such as the Lutheran body in Germany, represented the aristocratic and the wealthy bourgeoisie classes, carrying on a conservative religious tradition within existing social and political barriers, with here and there a prophetic voice demanding a wider application of the gospel. The free churches were on the whole more liberal, suffering from the social reproach always resting upon a cultural and religious minority. Both groups had developed a group of intellectuals who represented the best scholarship in the realm of history, comparative religion and higher exegesis. Socially both branches of the protestant church were conservative. Today the church makes its way in a world which is confronted by two great series of ideals: the ideals centering in nationalism and those centering in internationalism. Immense strides have been made in this direction, but much still remains to be done. Dr. Adolf Keller's volume in German on "The Churches and Peace", is the first adequate survey of the efforts of continental churches to envisage their approach to the problems of rampant nationalism and armed conflict.

Positive gains are not as easily discerned as the handicaps under which the church labors, but are nevertheless evident to the careful observer. Disestablishment, the cutting away of artificial secular government and government sanction, leaves the church free to stand or fall on her main spiritual commitments. The difficult position for the clergy calls for men of the highest character. The new awareness to the social implications of the gospel is freeing the church in many sections from the accusation that she is the servant of the moneyed and ruling classes. The substitution of a thoroughgoing social consciousness going to the root of social, economic and spiritual ills for a former palliative philanthropy is enabling the church to meet the sharpest criticisms of the bitterest communist. Among her chief gains should also be mentioned the new ecumenical sense, the realization of the essential unity of protestant churches throughout the world, and the intelligent and statesmanlike utilization of existing agencies for mutual assistance and understanding.

JUNE SURVEY OF BOOKS

Somebody is Misbehaving

The Misbehaviorists: Pseudo-Science and the Modern Temper. By Harvey Wickham. Lincoln MacVeagh, The Dial Press, \$3.50.

WE HAVE HERE a rapid-fire criticism of "the modern temper"—the temper which, in this author's estimation, "seeks to do away with the romantic ideal of a world well lost for love and with the classic ideal of austere dignity." The fact that the modern temper is actually succeeding in this attempt, and leading to such widespread distemper, prompts the present treatise.

The author's method is to parade in as satirical and clever a fashion as he can the inconsistencies of certain men popular for the moment as purveyors of science—Browne, Dorsey, Durant, Freud, Watson, Wiggam. He presents a picture of each of these men with a would-be clever phrase to articulate the overtone of each, and then proceeds in a highly unsystematic fashion to turn the man against himself and put him at odds with the fellows here selected for him. Chance quotations are picked up from any and every source to facilitate the exposition and point the argument. While these representatives of the modern temper differ greatly among themselves, and while no one of them remains consistent with himself, they are here booked together because they all alike leave God out and seek to destroy belief in the freedom of the will. Misbehaving thus specifically, they lead to general misbehavior on the part of their readers.

It is a moral and religious concern for these same readers, rather than a spirited laugh for the laugh's sake, that lies deepest in the motivation of this book. That there is much, very, very much, in these best sellers to make merry over, needs no argument; it would be admitted by the authors of the best sellers themselves. But that there is anything in these here undefined traditional concepts—God and freedom of the will—to be so grave over, will not be admitted without a great deal more of positive argument than this author presents. If the present volume could catch the eyes of those whom it seeks, it would convince only those who are already convinced of these ancient verities. It is indeed the apparent misbehavior of the defenders of ancient dogmas that has made it so easy for the men here lampooned to catch the ears of vast audiences and to perpetrate a none too consistent view of life and the world upon them. But one thing can be said for these "misbehaviorists" that cannot be said for the present critic of them: their final dependence for support is upon facts, observable and compelling, rather than upon venerable authority and a deductive technique only half conscious of its matrix. While all of our Watsons and Freuds do not exhaust science, yet when their inconsistencies are laughed out of court, as they deserve to be, and with the inconsistencies their smartness, there remains back of these irrelevancies the intent and the spirit of empirical science.

But if Wickham's hodge-podge be equally purged, there remains nothing save a specious human pride that derives from dogmas the unsatisfactory nature of which produced the extravagant reactions to which he points. The cleverness of the book would procure much more appreciation did not its obvious seriousness so clearly point to intellectual haziness, not to say to complete darkness. Even to destroy the current empirical temper is not enough to reconcile men to the night. From the pit they would still cry for light, and no hopeful cry of "morning cometh" from the scholastics, despite Wickham's apparent hope, will ever get them farther than the vague verities which he

seems to reverence. The crudities of the "modern temper" over which he has legitimate and helpful fun are the results of persistent attempts to understand what he is content to accept without understanding. "Misbehavior" in quest of facts is more promissory of eventual urbanity than the behavior seen in complacently accepting dogmas.

T. V. SMITH.

The Best Book on Evolution

Creation by Evolution—A consensus of present-day knowledge as set forth by leading authorities. Edited by Frances Mason. Macmillan, \$5.00.

WHAT IS THE BEST book on evolution for non-technical readers? Within the last three years I have given two different answers to that question. Each answer was, I think, correct at the time when it was given, but neither is correct now. I will not confuse the issue by mentioning the names of the former bests, but one of them was a very snappy book by a writer who has no standing as a scientist but who has a more than journalistic capacity for stating both succinctly and picturesquely what other men have discovered, while the other was by a writer whose scientific attainments are considerable though scarcely original. One of the least persuasive books on evolution is by a great scientist who was trying to be popular and at the same time controversial and did not succeed very well on either count.

Superseding both of these excellent books is this still better one by twenty-six scientists of the highest repute who, each writing of the aspect of the subject which constitutes his own field of special competency, have produced a work that is in the best sense both popular and scientific. Here is a great collection of facts illustrating and cumulatively supporting the evolutionary view of the world—facts about rocks and fossils, the progression of life upon the earth, embryology, the genealogy of plants, butterflies, bees, ants, horses, "missing" and connecting links in the evolutionary chain, apes, the lineage of man, the development of the brain, and the evolution of mind. With reference to the last topic in this list, one would welcome a fuller and more factual treatment than that which is given in Lloyd Morgan's interesting and suggestive chapter. Reassuring it certainly is to those who fear that the conception of the evolution of mind means the reduction of man to the status of a glorified amoeba and his conduct to a series of mechanically determined tropisms. The exact contrary is the conclusion of Professor Morgan's argument, but he gives only the sketchiest outline of the grounds upon which his conclusion is based.

The use of the innocent but ambiguous preposition, "by," in the title may give occasion for misunderstanding. There is always danger of giving the impression that the processes of nature, or that sum total of processes denoted by "creation," are the products of a force whose origin and character have been explained by calling it "evolution." For example, we find in the Introduction that "the creation of man is shown to have been the result, in some respects the most striking result, of certain laws that hold throughout the animal and plant worlds." Now everybody knows, and the evolutionists better than anybody else, that creation is not the "result" of laws. It is a commonplace—but still, it seems, one that needs to be repeated from time to time—that the laws of nature describe the way in which nature works but do not tell why it works that way or what (or who) it is that works. If our language were as precise as Latin there would be less opportunity for misunderstanding this important distinction. What is wanted here, if

the reader will recall his high school Latin, is an ablative of means or manner, not the ablative of the agent with "ab." A calculation is performed by means of a slide-rule, but it is performed by a calculator. A tree is chopped down by means of an ax, but by a wood-chopper. "Creation by evolution" means that the world was created evolutionally. By what power, personal or impersonal? That still remains to be determined, so far as science is concerned.

But it is only here and there, as though by inadvertence, that these writers use phraseology which suggests the error of hypostatizing natural law. Osborne, at the very outset, makes it clear that in his view the explanation of the origin of things by reference to "resistent forces" does not preclude the significant truth that "the addition of new powers and new properties seems peculiarly distinctive of life." Jordan, who in general is not very theistic in the ordinary sense, concludes his chapter: "Is not creation by evolution a far more exalted conception than any creation by fiat imagined of old? And does it not reveal a Godhead infinitely worthy of obedience and adoration?" He exaggerates, however, when he says that the orthodox formerly cast into outer darkness anyone who doubted Archbishop Ussher's pronouncement that "heaven and earth were created all together in one instant of time on Oct. 24, 4004 B. C., at nine o'clock in the morning"—and I think he errs in attributing that precise statement to Ussher. The year, month, day and hour of creation were never an article of faith. Lloyd Morgan testifies that "for some of us evolution is from first to last, subject to the directive presence of God," and adds, "I believe that this is so." The same writer, asserting that evolution does not exclude divine purpose, says that, if one wishes to retain the idea of creation by fiat, it may properly take this form: "Let there be one natural plan of evolutionary progress exemplified throughout in many and diverse ways." "It is," he says, "because I have been led, through my survey of what seem to be the patent facts, to find one evolutionary plan as the manifestation of one Divine Purpose (difficult as that may be to define) that I prefer the unrestricted usage of the word 'evolution.'"

With these comforting assurances that nobody's faith is going to be wrecked by it, provided it is a faith which does not totter at the impact of facts, this book may be confidently recommended to all readers who want to know something about both the facts of nature and the evolutionary interpretation of them. In the concluding chapter, Professor H. H. Newman not only summarizes the entire argument—a task for which he is exceptionally well qualified—but ends upon the note of faith: "Evolution no more takes God out of the universe than does gravitation. Both these principles are mere manifestations of the grand strategy of Nature. They indicate the methods used by the ruling power back of the universe. The theory of evolution, as has often been said, does not deny creation; it merely explains the method of creation." The ablative of means emerges fully vindicated.

WINFRED ERNEST GARRISON.

Truth From the Trenches

Way of Sacrifice. By Fritz Von Unruh. Alfred Knopf, \$2.50.

SUCH MEN as Latzko and Barbusse have made us familiar with the horrors of trench warfare, stripped of its romance. Perhaps we have forgotten too much and are too anxious to forget what we have not yet forgotten to desire any more cruel realism about the war. But if we forget the real facts it will be at our peril. It is not common that one generation fights two wars. Only a new generation for whom distance has lent enchantment to the view is able to sanction and participate in the "next war." Therefore it will be well to

educate the new generation with honest realism. Knopf's publication of Von Unruh's imaginative and yet realistic portrayal of trench warfare will help to serve this purpose. Written in 1916, suppressed by the German general staff, circulated in manuscript form in the German trenches, the book was finally published in 1918. Now, ten years after, a translation is made available. Von Unruh belongs to Germany's military aristocracy. But he has the mind of a poet and a clairvoyant insight. Only a poet can achieve his kind of realism. He reveals the horror of war as it appears on the surface, the maimed bodies, the stench of the trench and the chaos of the battlefield. But he also sees the inner tragedy. His picture of the soldier who weaves a crown of thorns out of barbed wire and places it on the brow of the Savior in the little village church which has been transformed into a dressing station, is perfect art. Von Unruh has won a high place in German literature and we may be grateful for the opportunity to become acquainted with his art in "Way of Sacrifice."

REINHOLD NIEBUHR.

Vacillating Liberalism

Lord Grey and the World War. By Hermann Lutz. Translated from the German by E. W. Dicks. Alfred A. Knopf, \$5.00.

England's Holy War. By Irene Cooper Willis. Alfred A. Knopf, \$4.00.

THESE TWO BOOKS dealing with the world war carry in effect, if not in intention, a common message, for they constitute the most formidable indictment of pre-war liberalism ever penned. Entirely distinct in plan and material, the work of Mr. Lutz is a close study of Lord Grey's foreign policy to the end of illuminating his problematic personality and of bringing out the innumerable inaccuracies of his own account of his activities. Miss Willis, on the other hand, only casually concerned with Grey, unfolds the collective story of British liberalism, showing how, caught unawares by the war, it transformed, in an effort to save its face, a normal European conflict into a holy war, thereby becoming responsible for the emotional excesses which unduly prolonged the conflict and furnished the moral basis for some of the most ferocious features of the peace. The word "indictment" in connection with these two works is perhaps ill-chosen, since both authors, far from dragging the objects of their attention into court for punishment, pursue no other purpose than to understand what happened and to convince the reader, not by denunciation but by an unassailable array of documented facts. None the less the reader, especially if he is himself of a general liberal persuasion, will find here disclosed the fatal weakness of his group throughout the world, before as well as doubtless after the war, and come to see much more clearly that war, the age-old and respected tool of policy of sovereign states, cannot either in its origin, conduct, or conclusion be made to square with the basic articles of liberalism. And if the reader is a reasonably honest American liberal he will bow his head and murmur: *de te fabula narratur.*

In classifying Lord Grey as a liberal, one is confronted at once with the peculiar ambiguity characteristic of his whole career. For he calls himself a liberal imperialist, which would seem to mean, if it means anything, that, a liberal in domestic matters, he was a tory in the foreign field. But then, another ambiguity, something sensitive and tender-minded native to his genius, forbade him to commit himself outright to the truculent brethren of the bulldog breed, and after taking a bold half-step forward—half-steps representing the utmost measure of his political locomotion—he promptly slipped or shuffled back as

nearly as possible to his starting-point. None the less, in his ten year tenure of the foreign office preceding the outbreak of the war, he managed by this inch-wise advance to get himself snugly established in the camp of tory opinion. Add the fact that the leading permanent officials of his bureau, such as Sir Eyre Crowe, Sir Charles Hardinge, and Sir Arthur Nicolson, were all dyed-in-the-wool imperialists, and we can see that Lord Grey spent his working hours in an atmosphere to which a much harder spirit than his might have at last succumbed.

Some three years ago Lord Grey put his own case before the world in his memoirs entitled "Twenty-five Years." It is the work of an English aristocrat whose unusual personal charm, attested alike by friend and foe, must not blind us to the fact that he proves himself by his own story to have been—again the ambiguity!—not a professional in his field but a puttering dilettante who brought to the conduct of his great office a dangerous body of prejudices and a wholly impermissible burden of misinformation. I shall pass over his proneness to moralize on the attractive theme of an altruistic British nation confronted in Europe with inferior breeds not blessed with the many advantages God has conceded to his island protégés. To a foreign ear these passages sound disagreeably like cant, but do they stamp Grey as a hypocrite? Mr. Lutz, justly I think, insists on the English statesman's sincerity, contenting himself with pointing out that Grey's over-frequent manifestation of self-righteousness is nothing but the defense mechanism of an inwardly troubled spirit. Throughout the several hundred pages in which the critic follows Grey over his own ground, he shows step by step, and proves to the hilt in uniformly courteous but unanswerable argument, that his victim's exposition misses fire and that in the long run the heaped idiosyncrasies of the foreign minister became, certainly not a leading cause, but a formidable secondary factor in the European catastrophe.

Every one who has read the Grey memoirs will recall the dramatic way in which the author recounts how he first became aware that the European paradise had been penetrated by an interloper and a bully. He was a young man serving his apprenticeship in the foreign office when there dropped from the sky a German ultimatum demanding British support in the matter of some trade concessions in Asia Minor. As in a flash of lightning the young under-secretary saw disclosed the real enemy of Britain and ever after shaped his policy accordingly. Thus gravely wrote Grey in 1925 of an incident which had occurred thirty-two years before. But he did not reckon with the German documents (*Die Grosse Politik*) which enable Mr. Lutz to reduce the incident to its true proportions. Space forbids us to follow the critic's corrective treatment (p. 24f), but suffice it to say that the German foreign office, which had for ten years been giving invaluable support to England in Egypt, plucked up courage to ask for a modest return favor in language which only a memory colored red by the war could recall as an ultimatum.

And so it goes, Mr. Lutz uncovering an interminable succession of suppressions, misstatements and delusions and always buttressing his correction by citing chapter and verse. The Morocco treaty of 1904, which publicly affirmed the sovereignty of the sultan, contained secret articles which partitioned the country. This was a sorry case of double dealing but Grey loftily dismisses it by reducing the secret articles to "a clause or two of no importance." When the international Act of Algeciras of 1906 expressly canceled the secret articles, Grey, that hot champion of international law, treated the act as a scrap of paper and did all in his power to help the French to go through with the Moroccan partition. At the same time he began his private commitments to France which he studiously withheld from the cabinet. They led to "conversations" be-

tween the French and British military and naval authorities which those hard-boiled gentlemen in uniform promptly turned into detailed "conventions." Naturally the French government passionately desired to commit the British government to something in writing and in 1912 Grey let himself be pushed to the famous exchange of "letters." Neither they nor the conventions nor the conversations in the least, according to Grey, impaired the freedom of the government in the event of war. The self-deluded man is absolutely certain that all the hopes he had aroused in the French did not put his country under the slightest moral obligation. And yet every sentence of his speech of August 3, 1914, in which he at last lifted a corner of the veil concealing his diplomatic secrets, is an indirect plea for war; and, more disconcerting still, twenty-four hours before appearing in the commons he notified Cambon, the French ambassador, that the British fleet was going to fight. The fleet, mind you, not the army! But Cambon, a grim professional, not a dilettante, has left on record that with that announcement all his anxieties fell from him: the British were in the war.

In the flood of war books, Miss Willis's volume sounds an absolutely original note, for, as far as this reviewer is aware, no one has ever before tried to offer a reasoned exposition of the British liberal failure. To a high-minded spirit like the author, the downfall of idealism is in this and every case essentially a tragedy, but the comic elements, which wait on every human incident and which reveal themselves with peculiar sharpness to her impish intelligence, receive due recognition and serve to keep the reader in a satanically hilarious frame of mind. But the impression is not conveyed that the liberals are in themselves ridiculous or that the chasm which doubtless yawns between their professions and their actions is due to hypocrisy. Apart from producing a factual record of liberal vagaries during the war, the book is concerned with probing the liberal malady and finds it in idealistic hopes wildly outrunning exact knowledge of the world as it is. If political control, especially in a crisis, passes regularly into the hands of the opponents of the liberals, the Tories, it is not because the Tories are evil, but because they have their feet on the ground, develop superior energy and team-play, move unerringly toward an attainable, if disastrous, goal, and therefore in the noble lines of Wordsworth, quoted by Miss Willis,

"Have fairly earned a victory o'er the weak,
The vacillating, inconsistent good."

For years before the war broke out the liberals had proclaimed that the era of wars was over and, secure in their pacifism, had completely neglected to inform themselves about foreign affairs to the end of subjecting them to a reasoned guidance. In consequence, the sudden release of the wardogs caused the liberal reason to rock upon its throne and, simply unable to accept a war for those gross ends, power and spoils, prompted it deliberately to transform the conflict into an idealistic venture which would enable the world to reach at a single leap that far goal of human brotherhood hitherto conceived as attainable only after generations of peaceful labor. Confronted in early August with war as an irrevocable fact, the liberals managed to extricate themselves from a hateful dilemma by the amazing discovery that the familiar articles of their faith were the very war aims of the allied foreign offices! Over night almost the good old-fashioned war, as like as pea and pea to all the wars which had preceded it since the rise of the European system of states, was converted into something different, into a war for humanity, a "holy war." A vast number of editors and publicists busied themselves with elaborating the myth; and before the first month was out, we already have all the familiar catch-words: a war to end war, the mad dog of

Europe, Nietzsche and Bernhardt, a fight to the finish, the new map of Europe. The busiest contributor to this ideology was the great Utopist and visitor to Mars, Mr. H. G. Wells; and rereading his passionate declamations, we wonder whether an equal amount of political hoakum was ever improvised on equally short notice by a human pen. Since the whole world went mad, much should be forgiven him, but the thought can not be suppressed that it would be a wholesome medicine for him and the liberal brethren in general if on every anniversary of the British entry into the war he were condemned to read his Delphic oracles to a public meeting in Trafalgar square.

In the later sections of the book covering the fighting period, Mr. Wells, perhaps as suddenly sobered as he had become drunk, falls silent, but his place is ably filled by Mr. A. G. Gardiner (A. G. G.), editor of the Daily News. It was a bit unfair to single out Mr. Gardiner as the exponent of liberal opinion during the progress of the war when it is clear that every liberal leader-writer in England and, for that matter, in the United States, commented on the phases of the heart-rending struggle in exactly his terms, though perhaps to the accompaniment of less blinding journalistic fireworks. The impressive feature of these sections is the entire futility of all the frenzied liberal din. The war, tory in its origin, though fathered by a liberal ministry, took all the decisive turns under tory dictation. They are enumerated in this book with light, inimitable touch down to the peace settlement at Paris, which, like all that went before, was based not on the windy liberal philosophy but on the hard bed rock of the tory secret treaties. It is a crushing story of defeat and what makes it more crushing is that the liberals never roused themselves from their delusion. A. G. G. is often troubled, catches a hint that the war is no longer in hand, but can not bear to face the intolerable reality. His self-deception lasts to the end, and after gasping a moment at the treaty of Versailles, he concludes his reading by bursting into Pippa's song! If he is still alive, it may be safely wagered that he continues to scent victory in every dawn.

Any reader desiring to acquaint himself in brief compass with the kindly, humorous, and wise attitude of the author is recommended to the Preface of Part III: "What is wanted to avoid such catastrophes is not so much a creed as a scepticism." Or, to give the argument all the point it will bear, until the liberals have become much more deeply versed in the actualities of politics and life, they would better refrain from regarding war as an instrument calculated to realize their particular ends.

FERDINAND SCHEVILL.

Planting the Seeds of Revolution

The New England Clergy and the American Revolution. By Alice M. Baldwin. Duke University Press, \$3.50.

JOHN ADAMS writing in 1815, in a letter to a correspondent, stated, "The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people." This statement might well be taken as a caption for a review of this careful study of the relation of the New England clergy to the American Revolution, by the dean of women of Duke university, for she shows that no group—not even the New England lawyers—were more responsible for planting the seeds of revolution in the minds and hearts of the New England people than were the dissenting clergy.

The importance of the clergy, especially the Congregational and Presbyterian, in the American Revolution has long been recognized, but until recently no serious attempt has been made to examine all the available sources, or to discuss fully the significance of the religious factors. Professor Cross in his elaborate study of "The Anglican Episcopate and the American

Colonies" (1902) set an example for, and proved the value of, such studies, while C. H. Van Tyne and J. T. Adams have more recently made valuable contributions in their emphasis upon the religious factors.

Miss Baldwin shows, largely through her study of more than two hundred election sermons, that the New England clergy preached, "preserved, extended and popularized" the doctrines which underlay the revolution. They preached, before the general courts, the doctrine of political liberty; that just government is founded on a compact or covenant; that rulers derived their power from God, but through the people. And not only was the influence of the clergy exerted in furthering the doctrines of the Revolution, but they were also potent factors in the reorganization of the governments of the states. The theories of government which had been preached by the ministers long before 1776 were now clothed in flesh and blood as the new constitutions were formulated, and indeed, the constitutional convention—first held in Massachusetts—and the written constitution were the children of the pulpit.

This study is not a clever piece of propaganda, put up in scholarly form, to extol the importance and influence of the church or the clergy. Rather it is a good example of the type of thing which needs to be done for every period of American history in the interest of a better understanding. But there are those among the cult of the historians who approach everything written about the church as though it could be nothing else than propaganda. May the time quickly come when the serious student of the religious factors in American history shall receive something like equal consideration with the student of the political and economic forces, is the prayer of this reviewer.

W. W. SWEET.

Greek Poison and Christian Meat

Greek Thought in the New Testament. By George Holley Gilbert. The Macmillan Company, \$1.75.

Christ the Word. By Paul Elmer More. Princeton University Press, \$4.00.

WHAT IS CHRISTIANITY? As a religious movement extending over nineteen hundred years and embracing in its membership individuals of widely differing heritages and types, Christianity is evidently a very complex affair. But in these days we yearn for simplicity, at least in definitions, and try to compress the essence of this or that into a single phrase. So in our thinking about Christianity, we have been told that it can be easily defined, if only we distinguish sharply between the essential and the non-essential. Amid the varieties of statements that have been made in consequence of this procedure, we are coming to suspect that "essential" Christianity is that particular phase of historical Christianity which the maker of one or another definition happens to like best. But this habit of mind still persists and is exemplified anew and in divergent ways by the two books here under review.

Dr. Gilbert believes that real Christianity is to be found in the message preached by Jesus, rather than in the message about Jesus preached by his disciples. The followers of the Master are thought to have obscured his gospel by imposing upon it their own interpretations and speculations. The "truth" has now to be disentangled from the later accretions. The gospel of Jesus must be differentiated from the gospel about Jesus. How can this be done? By removing from the New Testament all discoverable items of Greek thinking. After a general survey of the Greek setting in which hellenistic Jews and early gentile Christians lived, the letters of Paul, the synoptic gospels and Acts, the Petrine letters, the Epistle to the Hebrews and the Johannine writings are examined in turn for evidence of Greek

ideas. The amount of such extraneous matter actually discovered in this study is not large. Other investigators have, rightly or wrongly, found a great deal more, for they have conducted their quests in wider areas of gentile life. But Dr. Gilbert believes that he has found a considerable Greek element in the New Testament, and that in the main it is irreconcilable with the true gospel as preached by Jesus. Conspicuous among these findings is the doctrine of the Logos (Word), which, however useful it may have been in Christian preaching to the Greeks, ought not to be called a Christian doctrine, for "nothing belongs integrally to the Christian faith which is not contained at least implicitly in the historical Christ."

It might be interesting to reflect for a moment upon the probable fate of the Christian movement if this principle of a static and authentic minimum had been adhered to faithfully from the start, or to ask what the present-day church would look like if reduced to this primitive simplicity. A modern efficient church organized, officered and systematically financed for the discharge of a wide range of recognized obligations to the individual and to society, would surely have to disband at once and resolve itself into a group of itinerant peasant preachers. The only other alternative is to labor that little word "implicitly," and to torture sayings and deeds of Jesus until they are forced to authenticate the kind of institution that everyone knows is necessary for effective moral and spiritual life in a twentieth century society. And if one is meticulous about the use of terms, it will have to be conceded that the historical movement alone is Christian, while its reputed founder never bore and never heard the name. To what absurd lengths might such dialectic be pushed!

In Dr. More's book we find ourselves again presented with a simplified definition of true Christianity. The essential minimum is the doctrine of the incarnation as expressed in the conception of the Logos-Christ. Interestingly enough, this is exactly the feature in historical Christianity that Dr. Gilbert pronounces flagrantly pagan. More concedes that the conception is Greek, but the fact is Christian too. Thus he can maintain two loyalties—and apparently each is precious to him—namely, admiration for Plato, and the acceptance of traditional Christological dogma. Both Platonic dualism and the incarnation of a Logos-Christ seem to him the ultimate and essential realities of true religion. He surveys the course of debate among rival speculations about Christ down to the Council of Chalcedon (451 A. D.) in demonstration of the proposition that Jesus and Plato are the necessary complements of one another. Plato had already stated the imagery of two worlds, the ideal and the material, but had only dimly perceived the possibility of a new union between them. He had groped after a theophany but had done little more than clothe his philosophy in a mythology which, however, may be called semi-Christian. He prepared the stage for an incarnation scene, but the Greeks had to wait for Christianity's coming before their longings found realization. Plato did not live to see his desire accomplished, but the supernatural event represented in the Christian dogma of the incarnation was his great desideratum. He would have accepted it as the one thing "for which he had been searching all his life." Thus Platonic dualism and Christian supernaturalism combined to form a genuine Christianity valid not only for antiquity but for all time. This is declared to be precisely the gospel needed today to offset the dissolution and materialism of modern times. Christians must strive to lay hold again upon the dogma of two worlds united by a specific incarnation of the Logos if they are to realize the noblest type of Christian thinking today, just as this was the best thought of antiquity. Herein, I believe, lies the only possible salvation for the modern world.

Thus one man's Greek poison becomes another man's Christian meat. And through all Christianity remains a going concern, wherever people are found ready to venture on creative spiritual living in immediate contact with reality, as did Jesus in his environment, the Greek theologians in theirs, and later generations of Christians in subsequent ages. It would seem as if we could give an adequate definition of Christianity only by including in our statement the interests and activities of living Christians in all ages—and tomorrow the movement might show new features necessitating a further revision of our ecclesiastical dictionary.

SHIRLEY JACKSON CASE.

Summarizing the Spade's Achievements

A Century of Excavation in Palestine. By R. A. Stewart Macalister. Revell, \$3.75.

ONE OF THE ROMANCES of biblical inquiry during the past quarter of a century has been the work of exploration and excavation in the lands of the Bible and neighboring countries. Nothing has done more to make vivid and real the narratives of the scriptures than the discoveries that have been made by experts working in various parts of the near east. Of this number few men have the right to speak with greater positiveness than Professor R. A. Stewart Macalister, whose volume, "A Century of Excavation in Palestine" is based upon a large amount of personal work in the trenches at Gezer and other sites, under the direction of the Palestine Exploration fund, together with a thorough acquaintance with the history and literature of the subject from its beginnings. One of the cherished memories of the writer is of a day spent with Mr. Macalister in his camp at Gezer. Much of the site had been uncovered, and locations and objects of much interest laid bare. But the excavator was much concerned and not in the least elated by the unearthing on the previous day of a wedge of gold, which had set the entire neighboring village into a fever of excitement, and an immediate impulse to begin digging, every man for himself, in the hope of discovering further treasure. The native in such places finds it difficult to imagine that digging can have any other object in view than the finding of buried gold. Many such adventures of the excavator are told in this fascinating volume. But much more important is the discussion of the relation of excavation to the topography of the land, to its political history and to its cultural and religious past. In the course of the reading one is given a review of the excavations made in Palestine from the beginnings of the enterprise, and a summary of the results obtained at each of the many sites where the work has been carried on by the fund and the other agencies, educational and archeological, that have had a part in the work. Almost every page contributes something fresh to one's knowledge of the Bible. Some forty illustrations and a bibliography add to the value of the book.

Arabia, the home of Islam, is a region very difficult for the western traveler to penetrate. Not many have made the pilgrimage to Mecca and come back to tell of their experiences. The author of *ADVENTURES IN ARABIA* (Harcourt, Brace, \$3), Mr. W. B. Seabrook, tells in his narrative of a much more difficult undertaking. Through fortunate contacts with Arabs in the west he was able to secure letters of introduction to one of the leading bedouin sheiks, and was his guest in the black tents for some weeks. He was on familiar terms with the group in their camps, among their camel herds, and on their raids for plunder. He learned of their domestic habits, their love-making, their worship and their feuds. From the desert he went to the

stronghold of the Druses in the Lebanon, that strange and fierce race that has been at continual odds with its neighbors through the years, and of late with the French, who hold the mandate of the territory. Here he was accompanied by his wife, and they enjoyed the hospitality of Sultan Pasha Atrash in his rock castle. The secret rites of the Druses have always been a mystery to the outer world. Mr. Seabrook does not claim to have been the witness of their esoteric practices, but he was able to learn some interesting things regarding the sect and its cultus. The next adventure was among the dervishes of the district back of Tripoli in the mountains. Here, near an old Crusader castle, in the palace of the Melewi, he was a guest of the sheik, and witnessed the weird performances of the brotherhood in the Rufai hall of torture. The last of the exploits recounted is a visit to the mountain of the Yezidees or devil worshipers, who dwell north of Baghdad on the Kurdish border near Mosul, and possess a chain of seven towers stretching across Asia from Manchuria to Kurdistan. The experiences of the travelers in this exotic region, and the story of the "courtyard of the serpent" make up a recital full of adventure and thrills, in a region far removed from the familiar places of ordinary resort. There are more than forty photographs, and an equal number of sketches, which help to make vivid the already romantic story of wanderings among exceptionally unfamiliar people.

HERBERT L. WILLETT.

Curzon Assists Providence

The Life of Lord Curzon, Being the Authorized Biography by the Earl of Ronaldshay. Volume I. Boni and Liveright, Three volumes, \$15.00.

NOTWITHSTANDING the fact that Lord Curzon chose as his wife an American heiress, Miss Leiter of Chicago, most American readers will find this a dull book. When biography comes on the table nowadays it is served in piquant patties; here we have a large roast—almost ungarnished, at that, as the English like their beef. And on this side of the water we can scarcely detect the reason. Men who have the courage to serve three-volume biographies to the public, while Strachey and Bradford and Maurois compress great careers into a few pages, have attempted to make their unwieldy works acceptable by issuing them a volume at a time. This may serve in the case of Woodrow Wilson, for the end is well enough known to make the humdrum beginnings beguiling, but it will not do for Lord Curzon—not among average Americans. If they could begin with volume II and discover a unique viceroy of India, they might be induced to turn to volume I. But beginning with this volume I, they are apt to stick in the middle of it and let the second volume go unbought.

Lord Curzon was to the manor born and knew it. He knew it so well that he soon came to have the unenviable reputation of a prig. It is the purpose of the biographer of this volume to show that though he was austere and exclusive on the street, he was happy and witty and jolly behind the curtains of the exclusive society in which it was his delight to shine. This purpose is constantly reiterated and is in a certain sense achieved. But is the achievement worth five dollars to watch? And curiously enough the circle of "Souls" among which he moved seems more scintillating than the hero of the book. It is the circle made familiar to many of us through W. S. Blunt's fascinating journals. Curzon is on the extreme right in that brilliant group and Blunt on the extreme left. But Blunt himself wrote in unforgettable classic language; Curzon's sentences have their head and feet chopped off to be fitted into our author's undistinguished style. If one desires a glimpse of the most in-

tellectual group of the English exclusives, therefore, it is better to turn to Blunt or to Margot Asquith than to Curzon's vicar, Ronaldshay.

Otherwise there is little to be found in the volume. There are a number of chapters of far eastern travel and a glowing description of the Taj Mahal; there is a glorious picture of a sunset on the Indian ocean; there are interesting chronicles of Eton and Oxford debating societies; there are a half dozen unusually fetching jokes; there are interesting but not thrilling sidelights on parliament. Perhaps that is all we should expect in one volume; if it is, here is the volume. And there is even more than that here; there is a confession of faith in a cynical age. The faith is a faith in a Providence wise enough to have made one nation eminently, nay pre-eminently, equipped to govern other nations and to increase thereby its prestige and its trade. Curzon, the believer, devotes himself, therefore, in a truly religious spirit to the welfare of Providence, that is to say of England, "the greatest instrument for good that the world has seen," and in particular to its work in India, which is the center and heart of the empire Providence has built. For its sake, he leaves home and friends and, with complete consecration of all his fervent nature, he girds himself to his sacred task. His service to God has all the definiteness and dogmatism, all the courage and buoyancy, of the fundamentalists. Only his scriptures are not translated into English; they are written in English.

A. W. VERNON.

Books About the Bible

A BOOK not only about the Bible but about all the bibles is Frank Eakin's *REVALUATING SCRIPTURE* (Macmillan, \$2.25). To understand the origin and nature of the scriptures of the Old and New Testaments, one must view these in their relation to the larger category of the sacred writings of all the great religions. This does not necessarily mean that they are all of one piece. But whatever may be their differences of quality and value, there are common characteristics which cannot be ignored. If our Bible is unique in some respects, it is not unique in all respects. This brief but enlightening survey of those holy books which form the documentary basis and record of the great religions of the world furnishes an indispensable orientation for the problem of determining the place and use of the Bible in Christianity.

One of the best of the briefer books on the literature of the Old Testament is J. E. McFadyen's *GUIDE TO THE UNDERSTANDING OF THE OLD TESTAMENT* (Doubleday, Doran, \$2.25). It gives both an appreciative and a critical estimate of the literature itself and of those scholarly processes which have made it a new and more vital, though less mechanically authoritative, book for this generation.

How vividly and naturally dramatic are the best of the stories in the Old Testament. *OLD TESTAMENT DRAMA*, selected and edited by M. W. Thomas (Thomas Nelson) gives an arrangement of a number of these stories, with a minimum of rewriting, in dramatic form suitable either for representation upon the stage with simple costumes and properties, or for reading as dialogs in the church school. They are done with dignity and good taste. The subjects include Abraham, Jacob and Esau, Joseph, the exodus, Samson, Saul, Elijah and Elisha, Job, and Daniel.

Primarily designed for college classes in biblical literature, Edward C. Baldwin's *THE PROPHETS* (Nelson) presents in clear form and in the briefest compass all that most readers need to know about Old Testament prophecy and about the work and

message of the separate prophets. The special student will find in it nothing with which he is not already familiar, but one who is moved to undertake a rapid systematic reading of the prophets can find no more satisfactory guide.

A series of unusual value for the bible student or the Sunday school teacher is "The Study Bible," edited by John Stirling. The volumes before me are GENESIS, PSALMS, MARK, LUKE, ROMANS, and HEBREWS (Doubleday, Doran, \$1.25 each). The authors include such scholars as James Moffatt, J. E. McFadyen, Dean Inge and F. W. Norwood. The brevity of treatment—about 150 pages in each volume—does not admit of extended treatment of individual passages. They are not commentaries. But that same brevity invites the student to spend most of his time on the text rather than on the exposition. The material consists of extracts from the writings of the most suggestive commentators and exegetes.

A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, by H. E. Dana and Julius R. Mantey (Macmillan, \$4.00) is intended to introduce students without a previous knowledge of classical Greek to the language of the New Testament. Naturally, the authors, as scholars who are familiar with the discoveries of the last generation, regard New Testament Greek as neither a special "Holy Ghost language" nor merely a slight modification of classical Greek, but as having the distinct characteristics of the colloquial *koiné*. The most notable peculiarity of the treatment is the adoption of the eight-case theory—ablative, locative and instrumental being added to the usual five. The book is intended to be used in connection with a more comprehensive grammar of New Testament Greek, such as Robertson, but ministers who wish to review their rusty Greek can use it advantageously alone.

There is a sweep and dignity and an ample basis of thoroughly matured scholarship in THE JOHANNINE WRITINGS, by J. Estlin Carpenter (Houghton, Mifflin, \$7.50), which cannot fail to command the admiration even of those readers who do not accept all of the author's conclusions. His aim is to present these writings in their relation to the movements of thought both inside of the church and in the Græco-Roman world which formed the matrix of Christian culture. The Fourth Gospel, the apocalypse and the three epistles are grouped together not because the author ascribes to them a common authorship, for he does not, but because of their traditional association. One is impressed most of all by the historical and religious values which he finds in this body of literature after scholarly criticism from a modern point of view has taken from them that dogmatic significance which has traditionally been ascribed to them by reason of their supposed apostolic authorship. This is a work of the most substantial scholarship and of permanent value. The material was originally delivered in two courses of lectures before the summer school of theology at Oxford.

A new and revised edition of Benjamin W. Robinson's LIFE OF PAUL (University of Chicago Press, \$2.00) testifies to the continued appreciation of this work which has now gone through eight editions since its first publication ten years ago. There is no better hand book for the study of the life of Paul, whether for individual or class use.

OUR LORD AND SAVIOR, a study of the person and doctrine of Jesus Christ, by Peter Green, canon of Manchester (Longmans, \$1.50), proceeds upon the belief that the modern aversion to dogma is a passing phase of thought and that "the church stands today on the threshold of a period of constructive dogmatic thinking comparable to the Alexandrine period or the Scholastic age." Those who share that view will doubtless be convinced by the author's arguments, and those who do not will

not. The author anticipates in his preface that he will be accused of an uncritical attitude toward the New Testament. To this charge he gently demurs, but the apprehension is well justified whether the charge is or not. He is not hostile to critical methods, but it appears to this reviewer that he renders only lip-homage to them while proceeding upon his "constructive dogmatic thinking" quite uninfluenced by them.

The study of PENTECOST AND THE HOLY SPIRIT, by J. B. Hunley (Revell, \$2.00), is completely and almost explicitly uncritical. This is said in no derogatory sense but merely as the statement of a fact which doubtless the author himself would be the first to confirm. The keynote of his argument about the virgin birth, for example, is struck in the warning that one should beware of "spiritual vandalism" and that "for a far less serious offense Zacharias was struck dumb." Proceeding upon a strictly textual basis, the author gives an excellent study of the crucial events on the day of Pentecost and of the doctrine of the Holy Spirit.

New Testament students know how solidly the work of the late President Ernest De Witt Burton rested on a foundation of lexicographical scholarship. Never a mere grammarian or lexicographer, he realized that, after all, literature is made up of words, and that one cannot hope to discern accurately the meaning of books unless one knows the meaning of words. One of his most cherished projects was a great dictionary of the English New Testament. Other and more pressing duties supervened to prevent its accomplishment, but some materials had already been prepared, beginning with the most important words. These materials have been rescued from undeserved oblivion and published, under the editorship of his literary executor, Dr. H. R. Willoughby, in NEW TESTAMENT WORD STUDIES (University of Chicago Press, \$2.00).

W. E. G.

Books in Brief

What would have been the effect on the reputation of Abraham Lincoln if he had not been assassinated? Had he finished out his term, and tried to reconstruct the south on the platform which he had laid down, would he have fared any better at the hands of Charles Sumner and Thaddeus Stevens than did his successor? Certainly Judge Robert W. Winston, in his ANDREW JOHNSON: PLEBIAN AND PATRIOT (Henry Holt & Co., \$5.00) makes it abundantly clear that Johnson, in his reconstruction policy, was doing his best to follow the principles approved and adopted by Lincoln. This must be regarded as in many ways the most important American biography of the current season. It is a biography of the old style, relying on the massing of evidence for its effectiveness, rather than on any glittering collection of the author's epigrams. From the more than 500 pages there emerges the picture of a man of large native ability; irascible on occasion; tactless often; too conscious of his plebian origin always; but inflexible, generally wise, and possessing moral courage of a sort seldom displayed. Beside him the other actors in the impeachment proceedings—with the exception of crabbed old Gideon Wells and Seward—show up very badly. Johnson managed to get about all the "respectable" elements in the north down on him—including the churches—but one finishes reading Judge Winston's biography wondering whether the man does not merit inclusion among the first half-dozen American Presidents. Certainly he was a man of character, courage, and conviction. Compared with him the politicians of the present day, whose art consists largely in keeping everybody from finding out where they stand on everything, are pitifully small.

A very impartial and expert survey of one phase of the work-

ing of prohibition is contained in Herman Feldman's **PROHIBITION: ITS INDUSTRIAL AND ECONOMIC ASPECTS** (Appleton, \$2.00). It is factual and statistical, based wholly upon measurable data, and entirely unemotional. The verdict is, on the whole, favorable to prohibition. It disposes of a good many popular fallacies which figure prominently in the wet propaganda and which have nothing more to support them than a pleasing tang of paradox and the wishy (and often wishy-washy) thinking of the thirsty. For one small detail: American guests in European hotels consume less alcohol than any other nationality. This statement contrasts vividly with the general impression, but the figures prove it.

In **HIGH GROUND** by Jonathan Brooks (Bobbs Merrill, \$2.00) we have an excellent piece of character delineation, handled in a new fashion. The plot is simply this: James Andrew Marvin, newspaper editor, has four sons and a daughter. His career—the career of a man who always, when confronted with the choice, takes the “high ground”—is told as it appeared to each one of the children. The result is a perfect picture of the father, and equally clear pictures of each child. “Jonathan Brooks” is the pen-name of one of the brothers of Don Mellett, the newspaper editor of Canton, Ohio, who was murdered less than two years ago for his activities in cleaning up vice in that city. The author is therefore writing of a type and a profession which he knows intimately. His novel shows it.

THE STREAM OF HISTORY by Geoffrey Parsons (Scribners, \$5.00) is another attempt to compress the story of the world and its people within a single volume. It is, in many respects, the most successful attempt so far made. The author is not writing a tract, as was Mr. Wells, nor is he trying to “popularize” his work to the point of frequent imbecilities, à la Van Loon. He has a fine sense of proportion, which manifests itself in giving almost the first half of his book to developments before the rise of Greek civilization. His appreciation of science is keen, so that the contribution of geology, biology, anthropology, and the other sciences, is made much clearer and more important than in any other volume of the sort.

A haunting and unforgettable picture of a Welsh revival is given by Rhys Davies in **THE WITHERED ROOT** (Henry Holt & Co.). Mr. Davies, as his name betrays, is himself a Welshman, a son of that mining country which is the scene of his story. His principal character is an honest young miner who, infused with that strange combination of religious mysticism and emotionalism that has characterized so many of the great Welsh evangelists, goes forth to sweep the principality with his preaching. It is one of those novels which find it prudent to begin with a notation to the effect that “all characters are entirely imaginary,” but for those who desire to catch the pulsing fervor of that particular variety of religious experience which is known as a Welsh revival, there is no more genuine source. It is hard to read the lyrical exhortations of the young evangelist, with all their lack of practical meaning, without feeling the same stirrings which have so often thrown all Wales into a frenzy of religious excitement.

The group of educational addresses by the late President Ernest D. Burton, collected under the editorship of Dr. H. R. Willoughby under the title, **EDUCATION IN A DEMOCRATIC WORLD** (University of Chicago Press, \$2.00), discloses the mind of Dr. Burton at its best. The complete bibliography of his writings, filling an appendix of 7 pages, is a revelation of his industry.

Eugene O'Neill's **STRANGE INTERLUDE** (Boni & Liveright, \$2.50) is a tremendous play. This alludes not merely to its length—though it has nine acts and is so long that, in performance, it has to begin at five o'clock in the afternoon, like Parsi-

fal. But it has other dimensions besides length. Chief of these is depth. The very souls of its half-dozen important characters are turned inside out. It is like a journey through a limestone cave, far below the surface, but far from the sun. The formations are wonderful and beautiful, but one comes up after the exploration with the feeling that even so superficial a thing as grass has its merits, and that a shallow stream in the sunlight is in some ways better than a bottomless pit in the regions of eternal gloom. The sanest man in the play, and the one who finds the most joy and the least bitterness in life, is the one who was supposed to have inherited a taint of insanity, whose mental processes were the simplest, who suspected nobody—not even those who deserved it.

Alfred Neumann's play, **THE PATRIOT**, adapted by Ashley Dukes (Boni & Liveright, \$2.00), is the tragedy of the mad czar, Paul I, and his treacherous minister, Count Pahlen, and the intrigues which led to the assassination of the czar in 1807. As a portrayal of court intrigue, it is diabolically clever, but the characteristic touch is in the turning of Pahlen's perfidy into lofty patriotism in his last hour.

When you shall have read a book in which you are made acquainted with the delicately concave profile and the carefully, some might say too carefully, tended body and the rather painfully elementary but unquestionably aristocratic mind of that Evelyn Cunningham that was the wife of the youngest vice-president (presently the president) of the Southeastern railroad, thinking that Evelyn must have been marvelously decorative in the boudoir but as superfluous in a library as Cleopatra would have been in a seminar in Germanic philology, and wondering how the youngest vice-president even before he became the youngest president could have imagined that the much admired pulchritude and the colonial pedigree of one of the Virginia Pages could be a satisfactory compensation for the intellectual limitations which forbade Evelyn to do any thinking beyond wondering what other people were thinking about herself and the youngest vice-president who presently became president, the book that you will have read will be a book written in a style of which the style of this paragraph is a rather too faithful imitation to be quite a caricature and the name of the book will be **DEAD LOVERS ARE FAITHFUL LOVERS**, by Frances Newman (Boni & Liveright, \$2.50). And you will admit that whether you like the style or not Miss Newman handles it with exquisite dexterity as the writer of this paragraph does not because it is not his style and he is glad of it, thinking that an author who can think so subtly about characters who scarcely think at all unless hot flashes of feeling can be called thinking would be able to write a still better book if she did not take a foolish pride in a style that is as artificially difficult as a sword-dance and would write like a human being. Apart from sentence structure, the technique of this novel is extraordinary in its complete exclusion of dialogue and direct narration and description. What is left? Thoughts. (More than half the text of Eugene O'Neill's latest play, “Strange Interlude,” is devoted to telling what the characters think but do not say.) We are never told that such and such happened. Not even that X thought so and so. But that X remembered that Y looked as though she were thinking that Z seemed like a person that had done or said or thought thus and so. But I do the author injustice by leaving out “wondered” and “realized.” It would be: M's mind astonished her by making her wonder whether N realized that X remembered that Y, etc. etc. And yet—*mirabile dictu*—the story, such as it is, gets told and an amazing number of clever things get said, and the people who do all this wondering and realizing exhibit their psychological vitals with almost—and sometimes quite—indecent thoroughness.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

2,000 Hear Dr. Fosdick at Boston Dinner

Fifteen religious fellowships, both Jews and Gentiles, were represented in the assembly gathering about the tables at the fellowship dinner given in Mechanics hall, Boston, May 14. About 2,000 persons attended. In addition to church representation, several religious clubs and associations of Boston were represented. Among the speakers were Dr. Louis C. Cornish, William E. Chenery, and Rabbi Harry Levi. Dr. Fosdick considered the theme, "America's Major Problem—Handling Power."

College Pastor Finds College Men "Illiterates"

Rev. Joseph Twitchell, college pastor at Williams college, recently completed corrections of papers on an examination in New Testament. In the Williams Record Mr. Twitchell writes that the test has shown that a great number of men in college are "religious illiterates"; that the ignorance of many in the fundamental teachings of Christianity is exceedingly dismal; that many have no idea of the two great commandments, that knowledge of the nature of a parable is obscure, and that Jesus' conception of the kingdom of God is described by some as our idea of heaven.

Million and a Half Church For Waterbury, Conn.

The \$1,500,000 Church of the Immaculate Conception, Waterbury, Conn., one of the most beautiful and costly Roman Catholic churches in New England, was dedicated with impressive ceremonies on May 20.

Lutheran Students Ask for Church Edifice at Cambridge

At the 27th annual convention of the Lutheran synod of New York and New England, held in Poughkeepsie, N. Y., June 5, a petition was presented from the Lutheran students attending Harvard and the schools of Boston urging that a church edifice for students be built in Cambridge after the pattern of the structure dedicated three years ago at Columbia.

Ministers of Three Denominations Favor Union

Rev. W. F. McDermott, of Chicago, recently sent out questionnaires to 500 ministers each of the Congregationalist, Presbyterian and Methodist denominations, asking this question: "Are you in favor, in principle, of the organic union of the Presbyterian, Methodist and Congregational churches?" Of the 821 replies received, 736 favored union. The ballot showed the Congregationalists most strongly in favor of union, with a 95 per cent vote. The Methodists gave a 92.3 per cent vote, and the Presbyterians 85 per cent.

Chicago Seminary Dedicates New Buildings

Dedication of the million dollar group of buildings of the Chicago theological seminary, adjoining the campus of the University of Chicago, is a feature of this

week, June 3-10, in Chicago. Included in dedication week is being held the 24th triennial convention of the seminary, with

delegates present from 16 states of the midwest. It was expected that 5,000 visitors would attend the various exercises.

Princeton Overshadows Presbyterian Assembly

Tulsa, Okla., May 27.

AFTER OBSERVING the Presbyterian general assembly in the first three days of its ten days session now being held in Tulsa, Okla., an observer could not but be impressed with the inherent conservatism of the church and, so far as the present assembly is concerned, its genius for self-preoccupation. In the official assembly there has thus far been nothing, excepting the sermon of the retiring moderator, to indicate that the Presbyterian church is aware of any progress in religious thought or, indeed, sensitive to any of the acute social problems calling for the solvent power of Christ's gospel.

Of course the initiate knows that such an interpretation is untrue, even though it would be the inescapable conclusion of the "outside" observer. One who knows the church recognizes the progressive thinking and the social passion which characterizes a great group of Presbyterians and, indeed, a large number of the commissioners to this one hundred and fortieth assembly. One can, however, but wish that this type of thought were a little more articulate in the assembly. One grows tired of the reiteration of a speaker's "loyalty to our standards and to the Westminster confession." One would like to hear about "vision" and "the forward look" and the awareness of the church to the needs of the trying times in which we live. All this can be found, but, thus far, not in the assembly proper. It is in the popular meetings and coordinate assemblies held under the auspices of the boards and general council that one hears the call to adventure.

MODERATOR'S SERMON

The sermon by the retiring moderator, Robert E. Speer, was upon the text, "And they went back to Jerusalem seeking Jesus." Dr. Speer had just returned from the meeting of the International council of missions at Jerusalem and he made this meeting and the "confession" adopted by it the background of his address. The sermon was a plea for making Christ supreme in the whole area of life. Dr. Speer decried all naturalistic interpretations of Jesus as being inadequate. In the tenderness and passion that characterizes his preaching he exhorted the church to return to the simplicity of Christ, to his love and his gentleness and to the finality and universality of Jesus.

On Wednesday, May 23, in the afternoon following the organization of the assembly in the morning and the moderatorial sermon, occurred the election of the moderator. This election was important this year because it was recognized as a test of strength of the liberals (or, at least, the tolerationists) and the fundamentalists. Though this issue that has troubled the Presbyterian Israel for the

last several assemblies this year appears as an organizational rather than a doctrinal question, yet it is the same controversy. The election was preceded by hotel room caucuses and other strategy which is part of the government of a democratic church as well as a democratic state. Of the four names persistently used in connection with the moderatorship, two—those of J. Williston Smith, Philadelphia banker, and Dr. Cleland B. McAfee, professor of theology at McCormick seminary—were withdrawn by their friends. This left the contest between Dr. J. A. Dunkel of the Tabernacle church of Indianapolis, candidate of the fundamentalists, and Dr. Hugh K. Walker, pastor of the First church of Los Angeles, nominee of the tolerationists and suggested by the liberals. The nominating speeches for both candidates stressed their inherent conservatism and their loyalty to the standards of the church. In nominating Dr. Dunkel, however, Dr. A. L. Latham of Chester, Pa., announced him as a fundamentalist unashamed and unapologetic. This nominating speech made the issue a clear-cut question between the fundamentalist group and all others, with the result that Dr. Hugh K. Walker was elected by a vote of 593 to 318. Here again the spectator might see small comfort to the liberal in the election of one conservative as against another. But when one realizes that this issue has been before the last three assemblies and that each time the progressive group has had a majority, it is indicative of the fact that tolerance, which is all the evangelical liberals of the church ask, is steadily winning.

DR. VAN DYKE STIRS A STORM

On Friday morning Dr. Henry van Dyke, an ex-moderator and guest of the assembly, spoke in fraternal greeting. Dr. Francis Patten, oldest living moderator and once president of Princeton seminary, was also invited as a guest. Though he could not be present, he sent a widely circulated letter intended to help the Princeton group. Dr. van Dyke said in part: "I am a liberal. If you wish to put me out of the church, you must do it in the constitutional way. I should be deeply sorry if you succeeded but I should go on trying to tell the unsearchable riches of Christ." Of the Princeton question he said, "There is but one issue and that is whether Princeton seminary belongs to a group of directors or to the Presbyterian church. I am for the church." The cry, "You are out of order," was hurled at Dr. van Dyke from the floor. It was a touching scene when this gracious Christian gentleman with his many years sitting so lightly upon him asked, "Am I out of order, gentlemen?" and hundreds of com-

(Continued on next page)

The convention began June 5, with Pres. Osora S. Davis as chairman. At 3 p. m., on June 7, are being held the general

PRESBYTERIAN ASSEMBLY

(Continued from preceding page)

Missioners sprang to their feet crying, "No, no." Here again the "outside spectator" could but wonder if the assembly which a few years ago elected to the moderatorship this man who has never been hesitant in his stand for liberalism must not have been rather more progressive than this assembly in which the friends of any aspirant for office would hardly dare to use such a term in connection with his candidacy.

PRINCETON SEMINARY

Friday afternoon the report of the Princeton special committee was read and Saturday morning the debate began. This issue overshadows all else in the assembly. The moderatorial election was largely influenced by this question. For some years there has been a schism in the board of directors and faculty of Princeton seminary. The feeling has grown so acute that the assembly two years ago and the assembly last year appointed committees to study the question and prepare plans for the settlement of the difficulties. Here again the division is largely upon doctrinal and creedal grounds. A number of the faculty and directors are opposed to President Stevenson and Prof. Erdman because they have been tolerant of men in the church less conservative than themselves. The majority of the board of trustees (the institution has two boards of control) are favorable to Drs. Stevenson and Erdman.

After two years of study the special committee of eleven has recommended changes in the charter which will put the seminary under the control of but one enlarged board, the trustees. It is upon this question, on its face technical, but to the fundamentalists, doctrinal, that the issue has been joined and about which the agelong battle of progressive and reactionary wages. One hears again and again such phrases as "moving Princeton from its historic position as a defender of the faith" and "The eyes of the world are upon us to see whether the assembly will repudiate this seminary in its stand for sound doctrine." Lawyers of eminence from all over the country are arguing the legal phases of the question involving several million dollars of endowments.

PETITIONS AND CAUCUSES

The intensity of the feeling upon the question is evidenced by a great petition gotten out in pamphlet form by the "Princeton" group and published at no small expense, but hardly with great care as there appear as signers such worthy gentlemen as "Zebub, B. L." One or two other names equally ridiculous appear at the bottom of the petition. Pamphlets on the virgin birth are more in evidence than campaign literature in a Chicago election. There has just appeared another voluminous petition asking that a case involving a doctrinal issue in the New York synod and settled two years ago shall be retried. It looks as though the assembly

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dedicatory exercises, with the following speakers: Dr. E. A. Steiner of Grinnell college, Dr. Carl A. Voss of Pittsburgh, and Dr. Arthur J. Folsom of Ft. Wayne, Ind.

Federal Council Reports On Coal Industry

It is announced that the department of research and education of the Federal council of churches, which has been conducting an investigation into the coal industry and strike in western Pennsylvania, reports as its chief findings, as follows: The miners must decide whether their greatest stake is in the maintenance of the

existing union wage scale or in the immediate recovery of the Pennsylvania and Ohio fields. At the same time, the miners cannot be expected to accept even a temporary reduction in the scale unless the operators are willing to resume collective bargaining, and to give some assurance of steadier working time and increased annual earnings. What the union fields need most of all is a whole-hearted cooperation between operators and mine workers that will discount temporary financial sacrifices, in the interest of the permanent improvement of the industry, the reestablishment of orderly industrial relations, and the ultimate elimination, through the ex-

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tension of collective agreements, of the destructive conflict between the northern and southern fields.

Jew Gives Catholic Hospital \$100,000

By the terms of the will of the late Sir Mortimer Davis, distinguished Jew of Montreal, Notre Dame hospital, of that city, receives a cash bequest of \$100,000.

Hartford Seminary Loses Three Pioneer Teachers

The trustees of Hartford seminary foundation have accepted resignations from three teachers of long records. Dean Me-

lancton W. Jacobus retires from the deanship of the seminary after a service of 25 years; Prof. Arthur L. Gillett retires

as professor of the philosophy of religion after a teaching career at the seminary of 40 years, and Prof. Charles Stoddard Lane

Methodist Conference in Tense Closing Week

Kansas City, May 28.

THE LAST DAYS of the Methodist general conference, which is to end tomorrow noon, have been filled with drama. Moments of exaltation, of comedy, of confusion, of fatigue, have alternated rapidly. It has been a crazy-quilt of emotions, with crowded agenda, the price of earlier leisureliness, delays due to unprecedented developments, morning, afternoon and evening business sessions, crowding through details of large and small administrative readjustments, in interims of suspense between electric happenings.

STANLEY JONES REFUSES BISHOPRIC

The close of this general conference will always be memorable because of the dramatic events connected with the balloting for three new bishops, which broke all records for such a small number of elections by running to twenty ballots, the deadlock being broken by the impassioned speech of a little Korean girl, Miss Helen Kim, which swept Dr. E. Stanley Jones by an almost unanimous vote into the episcopacy Friday night, after three days of voting. The next night came this noted missionary's resignation from the office, an act which stunned the conference, but was above any suspicion of theatricalism. Then came confusion over the course to follow, ending finally in the assignment of the Philippines to the supervision of Dr. Edwin F. Lee, who had been elected during the day as missionary bishop for the Singapore area. Thus only two regular bishops were elected here: Dr. Raymond J. Wade, the conference secretary and secretary of the world service commission, who was chosen on the second ballot; and Dr. James C. Baker, university pastor at the University of Illinois, and famed for starting the Wesley foundation movement at state universities, who won the required two-thirds vote on the sixth ballot. Dr. Baker has frequently been identified as the inspiration of the character, Peter Middleton, in Dan Brummitt's much-discussed novel, "Shoddy."

Dr. Wade led on the first ballot, followed in order by Joseph M. M. Gray, Merton S. Rice, L. O. Hartman, Merle N. Smith, E. Stanley Jones, and Dr. Baker. Drs. Rice, Smith, and Jones withdrew their names. Dr. Baker missed election on the fifth ballot by only three votes, and went over on the sixth with a big margin. Meantime a race between Dr. Gray and Dr. Hartman had started, which held them even through eight ballots, when their strength began to wane as another race developed between Dr. R. B. Urmey and Dr. Ralph Cushman, low in the voting at the beginning. Dr. Lucius H. Bugbee, with few votes on the first two ballots and none through the next ten, reappeared as a contender up to the fifteenth, when he withdrew. The Cushman-Urmey race died out, and the Gray-Hartman race revived—until nineteen ballots were cast, without the election of the third general

superintendent needed. The episcopacy committee was then ordered to consolidate two areas, making the third election unnecessary. Their report, advising the consolidation of the Seoul (Korea) area and the Manila area, inspired the Korean's girl appeal for area consolidation in the United States instead of abroad, which touched off the hungry emotions of the delegates and their growing convictions of worldwide obligation.

RETURN TO MISSIONARY EPISCOPACY

In the election of Dr. Lee as a missionary bishop, the church returns to a practice abandoned in 1920, when all missionary bishops were made regular general superintendents. The decision reached here to resume this plan was credited to the rigors of the climate in the Singapore area, which was held responsible for the death of one bishop and the breakdown of another, who were sent out from this country late in life. A missionary bishop is limited in supervision to the area for which he is elected. Dr. Lee, a missionary, is a comparatively young man and already acclimated in Malaysia.

Meanwhile—rather listlessly for the most part—the conference plodded on with the agenda. It came to attention when the anti-war statement and the resolution against all military training in high schools and compulsory military training in all colleges and universities came from the committee on the state of the church, approving decisively. The war statement went beyond the 1924 utterance, including the suggestion which came from Harry F. Ward's federation for social service that "the agencies of our church shall not be used in preparation for war." To give practical effect to its action, a peace commission of fifteen, eight laymen and seven ministers, was authorized, to employ an executive secretary and spend as much as \$15,000 a year in the quadrennium.

LIFE TENURE FOR BISHOPS

The constitutionality of limiting the tenure of bishops to eight years was hotly debated, the judiciary committee dividing on the issue. A majority report was for life tenure, a minority report for limitation. The delegates had to be told again and again that they were sitting as a judicial body. Precedents on both sides were cited. At last, the minority report was defeated by a vote of 440 to 373, and the majority report was accepted by a vote of 541 to 268. Slumbering embers of emotion again leaped into flame over the proposal to limit the power of bishops in appointing district superintendents, by permitting annual conferences to nominate the superintendents. The proposal was defeated. But the bishops probably will remember the discussion on both issues involving their episcopal status!

A half-way plan for the admission of laymen to annual conferences was approved, for a referendum of the annual (Continued on next page)

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retires as head of the department of church history in the school of religious education, a position he has held for 18 years. The resignations are to become operative at the close of this academic year. Dr. Jacobus will continue as professor of New Testament exegesis.

METHODIST CONFERENCE CLOSES

(Continued from preceding page)

ministerial and lay conferences. It provides that a laymen's conference shall meet separately from the annual conference, as at present, but that laymen shall sit as members of the annual conference for a few days, while matters of common interest are under consideration. The world service commission was continued, with membership cut virtually in two. The plan for a new reserve pension fund, to supplement and eventually replace the present conference claimants annuities, met with opposition, and was committed for further study and perfection to a commission of three bishops, five ministers, and five laymen. The commission has authority to adopt the plan, without further conference action, and to put it in operation as soon as the necessary reserve fund for accrued liabilities can be provided. This action was satisfactory to the sponsors of the plan.

BISHOP'S ACCUSER REINSTATED

On recommendation of the judiciary committee, the Rev. John P. Ingerslew, the Copenhagen minister who brought accusations against former bishop Bast in a Danish criminal court and was therefore expelled from ministry and membership in the church, was reinstated in the ministry. It was ruled that the conference which expelled him was not lawfully convened, and that the charges against him were not valid. Several related cases, involving laymen of Ingerslew's church who also were expelled for joining in accusations against Bast, aroused such division of opinion when brought out tonight, that they were referred to a commission of nine to adjudicate. The conference tried nearly the entire case in public before the reference to a commission was obtained. The payment of expenses involved in the case seemed the chief point at issue.

A creedal pronouncement was adopted which satisfied everybody, from Harold Paul Sloan, conspicuous conservative, to Bishop McConnell, vigorous social gospeler. Revision of the hymnal and the responsive readings, with the cooperation of the Methodist church, south, if possible, was ordered. An attempt to reduce the number of English language Advocates—the title for the denomination's official weeklies—from eight to four was defeated. Dr. Dorr F. Diefendorf, East Orange, N. J., minister, was elected contributing editor of the Advocates, to succeed Dr. Halford E. Luccock, professor-elect of preaching in Yale divinity school. A hurried analysis of the nominations for editorial personnel of the church's system of journals indicates no contest for the continuance of the present editors. Dr. Ralph E. Diffendorfer and Dr. John R. Edwards were reelected corresponding secretaries of the board of foreign missions. Dr. Edward D. Kohlstedt was re-

Quaker Sects in Peace Session

The two branches of the Friends, or Quakers, who split 100 years ago, one taking the name Hicksite and the other Orthodox, met in a five day peace session at the Hicksite meeting house, New York

elected secretary of the board of home missions, and Dr. W. S. Bovard as secretary of the board of education. Dr. W. B. Farmer, of Indianapolis, secretary of the Preachers' Aid society of the Indiana conference, was elected secretary of the board of pensions and relief, succeeding Joseph B. Hingeley who was continued in an emeritus relation with the board and accorded a special tribute for his services to the board. Dr. H. E. Woolever was continued as editor of the National Methodist Press service in Washington.

MISSIONARIES FREED

At a late hour tonight, in spite of fatigue from gruelling routine, the conference rose to another high moment in passing a resolution freeing missionaries from the embarrassment of forced protection from foreign military forces in the country of their residence, giving them the right to depend upon the good will of the people among whom they live for protection, even allowing them the right to renounce temporarily their citizenship in the United States if it becomes advisable to identify themselves with the country of their adoption in a crisis. A petition to President Coolidge to make possible such action by Methodist missionaries was ordered.

In the twelfth-hour rush, many committee reports are likely to fail of any conference consideration. Through strategic errors in a subcommittee of the committee on the state of the church, some important utterances on social issues, urged by Harry F. Ward, were lost in the shuffle; but the hurry of the closing hours may not be without gain, since an attack on the present pronouncements in the Discipline on unearned income was in readiness if the committee report on social issues came to the floor.

One of the closing acts of the conference was the assignment of bishops to their areas. Both the newly elected bishops were sent outside the United States, Bishop Wade to Stockholm, where he must straighten out the tangles left from the unfortunate period of Dr. Bast's leadership at Copenhagen, and Bishop Baker to Seoul, where he succeeds Bishop Welch. Bishop Welch was brought back to this country and stationed at Pittsburgh, while Bishop Blake was brought from Paris to the Indianapolis residence. More interest centered in the assignment of Bishop McConnell to the residence in New York than in that of any other bishop.

The general opinion seems to be that the Kansas City general conference has established an unprecedented record along many lines, particularly in its consideration of worldwide social issues. If this is not apparent from these reports, blame the uninitiated observer who found it difficult to portray all the nuances of an intricate drama that sometimes rose to heights of holy passion and again descended to denominational routine.

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city, May 26-31. This was their first joint meeting in a hundred years. Albert R. Lawton, a leader of the Hicksites for a half century, assured a reporter that there was no thought of the two bodies merging their synods, but that the movement for the joint "yearly meeting" is simply a new move "in keeping with the times."

Lutheran Conference Strong for Marriage Institution

The seventh annual Lutheran inner mission conference, meeting in Chicago late in May, denounced attempts to modify the marriage institution by the adoption of

modernistic substitutes, and also went on record as favoring the enforcement of the 18th amendment.

Massachusetts Church in 100th Anniversary

Central Baptist church, Middleboro,

British Table Talk

London, May 14.

THE ECHOES have died away in the halls where the faithful meet in May. The pilgrims to the city have left for home with their courage and faith, let us hope, increased by their fellowship with one another. The Congregation-

After the May Meetings

alists heard a courageous plea for a truly catholic church from Mr. Wrigley, one of its two chairmen. The assembly showed in an unmistakable way that it was in favor of the rejection of the revised prayer book; men of weight indeed, including Dr. Norwood, pleaded for an amendment, moved by the Rev. H. C. Carter, which was to the effect that the union sympathized with the Church of England in its difficulties, and pointed out the humiliation to which a church submits which consents to be established by the state, and prayed that the Church of England might be led to the discovery of a new freedom in the ordering of its life and worship. "I believe," Dr. Norwood said, "that at this moment we can do a magnanimous and consistent thing." But the assembly was clearly against him.

The L. M. S. rejoiced in a great deliverance, wrought by the loyalty and sacrificial giving of its friends. Its home income has never been so large. At the Baptist assembly, Mr. Gwilym O. Griffith, a rising power in the church, made a deep impression by his speech on "Grace and Truth," and at the young people's meeting of the congregational union he spoke on Bunyan. . . . It will be of interest finally to note that the Congregational union carried this resolution upon outlawry without any dissentient voice: "This assembly . . . gives heartfelt welcome to the proposal of the United States government for an international agreement to secure the outlawry of war. This assembly sees in the proposal the most promising means to secure the Christian ideal of a world at peace. It therefore begs his majesty's government to signify to the United States its own whole-hearted acceptance of the proposal and its readiness to cooperate with the United States government in carrying that proposal into practical effect."

turns to religion he writes like an amateur—an uncritical and irresponsible amateur who condemns without discrimination the half-truths he happens to dislike, and commends without qualification the half-truths he happens to prefer." Mr. Wood proceeds to show how some scientific men drop the scientific spirit when they take up the problems of religion. These are serious charges which Mr. Wood seeks to establish in his frank and witty fashion. In one place, for example, Mr. Russell speaks of the "energy used in thinking." Mr. Wood promptly inquires who or what uses the energy? "It can hardly be the brain and the brain-tracks. At least it is a curious philosophy which assumes that the brain uses the energy, and at the same time the energy utilizes the brain." This little book is worth reading by all who wish to know what are today the chief concerns in the realm of religion, and where the center of the battle.

The Government and Mr. Kellogg

The statement of Sir Austen Chamberlain upon the proposals made by the United States was considered on all hands as warm a welcome as could be desired. It is true that he mentioned the need to consult the dominions and the necessity to consider the bonds already formed with other nations, but it was clear that the foreign secretary was not ready to be held back by any other European nation. In welcoming the outlawry proposals Sir Austen must know that he is speaking the general mind of Great Britain. This is the sum of the matter as the Times sees it: "The fact of outstanding significance is that the government of Great Britain, after scrupulous inquiry and with a fixed determination to abide by their pledged word, have decided to join—and to appeal to the governments of the empire to join—in the enterprise of peace initiated by the United States, and to cooperate warmly in the endeavor to bring it to a successful conclusion. The cooperation of the British empire and the United States in such a work as this can hardly be undertaken in vain."

And So Forth

The hopes that were kindled by the victory of Compston over Hagen were soon dispelled. The open championship fell once more to the great American. . . . Lord Balfour is to publish his reminiscences. He is an admirable writer, and has known everybody and played many parts in our political life. . . . Dr. Herbert Simpson has been invited to the pastorate of Westminster chapel, the scene of the labors of Dr. Campbell Morgan, Dr. Jowett, and Dr. Hutton. Dr. Simpson has been preaching for some time at Westminster, and has won the confidence and attachment of its people. They are very delighted to have found so powerful and attractive a preacher.

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Mr. H. G. Wood has written and the student movement has published as finished a piece of controversial writing as could be desired. It is called "Why Mr. Bertrand Russell Is Not a Christian." It is an answer by one scholar to another. The rapier has no button on it; Mr. Wood pays his opponent the compliment of plain dealing but the speech is seasoned with salt. Mr. Russell is certainly among the leading critics of the Christian faith, and ought to be met. This is a real battle, not a sham fight in the region of discarded trenches and ancient battlefields. "Mr. Russell," it is said, "when he writes on relativity, writes as an expert; but when he

Mass., Rev. V. Broderick, pastor, celebrated its 100th anniversary May 8-13.

Massachusetts Congregationalists Hold Conference

The 126th annual meeting of the Massachusetts Congregational conference was

held at Second church, Greenfield, Mass., May 21-23. Among the speakers were Miss Margaret Slattery, on "The Romance of Fact;" Dr. Willard L. Sperry, on "Vital Congregationalism;" Dr. T. T. Lew, on "China's Present Situation and Christian Opportunity;" Prof. James

Mullenburg, on "College Departments of Religion," and Rev. Vaughn Dabney, on young people's work.

Bishop Slattery Ordains Universalist To Episcopal Priesthood

On May 14, Bishop Charles Lewis Slat-

Special Correspondence from Virginia

Richmond, Va., May 17.

AFTER three months of delightful travel around the Mediterranean, in the Holy Land, and through Europe, Bishop Robert Carter Jett, of the diocese of Southwestern Virginia, has resumed his busy life in that

Bishop Jett Returns to Face New Problems

large field. A good many changes occurred in his absence. Dr. Churchill J. Gibson, who has ministered to the students of the Virginia Military institute and Washington and Lee colleges at Lexington for the last eleven years, has accepted a call to Ardmore, Pa., leaving the R. E. Lee Memorial church of that town vacant. Rev. William G. Pendleton, principal of the Episcopal school for boys at Lynchburg, has resigned that office and accepted the rectorship of a new and growing church in Lynchburg. Bishop Jett himself founded this school, and was the principal of it at the time of his election to the episcopate. Another of his parishes that will be found vacant is that of Christ church at Pulaski, where the beloved rector, Rev. John F. Coleman, has been taken by death during the last few weeks. Another matter in which the bishop is deeply interested that has been in abeyance pending his return, is the establishment of a school in Wise county, Va., to be conducted along the lines of Berea college, Ky., where young men and women of the mountain section can secure a Christian education at a minimum expenditure, using their own efforts in help around the institution. The annual council of this diocese will be held in Lynchburg in May, and these various phases of church work will have the prompt attention of the bishop.

Seek Better Methods in Sunday Schools

A very helpful and largely attended meeting was held in Beale Memorial Baptist church at Tappahannock on May 13 under the auspices of the Virginia council of religious education. This organization, which is the successor to the national, state and county Sunday school association, plans a more efficient system for religious instruction. The speakers included such prominent educational leaders as Dr. W. T. Seager, president of the Medical College of Virginia, Dr. Harris Hart, superintendent of public instruction in Virginia, and Rev. H. G. Haney, president of the ministerial union of Richmond. Those present included representatives of all the protestant churches in this section of the state, and plans for closer coordination of Sunday school teaching were discussed from a practical standpoint. A similar meeting will be held shortly in Nelson county to be followed by others throughout the state. Some of the topics on this program were: "Spiritual Illiter-

acy," "The County Unit in the State and National Council of Religious Education," and "Cooperation in Religious Education." The church where this group assembled is one of the oldest Baptist churches in this county, having been begun in 1728.

Richmond's Crack Battalion Holds Annual Service

An unusually impressive service was held in Monumental Episcopal church May 6, when the Richmond Light Infantry Blues battalion marched to the service in full dress uniform, and large numbers of their friends and relatives were in attendance. This military company was organized May 10, 1789, and has this church service annually on the Sunday nearest that date. It has an honorable record of active service in five wars. The church wherein they worshiped is also of great historical interest. It is built upon the site of the old Richmond theater, which was burned on the night after Christmas in 1811, more than seventy-five persons losing their lives in this disaster, among them the governor of the state, a former United States senator and many other prominent people. Elizabeth Arnold Poe, mother of the poet, was a member of the stock company playing at the theater, though she was not present on the night of the fire on account of illness. So completely were the victims cremated that no relics could be found to bury, so it was decided to turn the spot into sacred ground by erecting thereon a church. After the building was completed in 1814, it was found that the gifts for its construction had been so liberal that a large part was returned to the donors, something unusual in church building. The edifice has a beautiful dome decorated with frescoes representing the four evangelists and other biblical characters. In this church, Chief Justice John Marshall and his numerous family worshiped for many years, and his pew, in which once sat General LaFayette, interests many visitors. The rector, Dr. A. C. Tebeau, took the occasion to deliver a sermon that was a strong plea for world peace.

Son Uses Father's Methods Of Bible Study

An interesting series of services has been held in Grace Covenant Presbyterian church by Dr. Crossley Morgan, pastor of the First Presbyterian church of Augusta, Ga. He has much of the power and originality of his father, Dr. Campbell Morgan, and in his Bible instruction uses the same method, "telescopic and the microscopic," taking each book in its setting telescopically and then analyzing it microscopically. Large crowds attended both his morning lectures and his night services.

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tery, Episcopal bishop of Massachusetts, ordained Rev. Clarence B. Rice, a retired Universalist minister, to the priesthood of the Episcopal church. This is in accord with a recent canon which permits, under certain conditions, a minister of another communion to receive ordination from an Episcopal bishop "without giving up or denying his fellowship or his ministry in the communion to which he belongs." The Living Church remarks that "Dr. Rice has for many years been a distinguished Universalist minister, and con-

tinues to be such while now being a priest of the church as well."

Dr. G. P. Atwater Elected Episcopal Bishop

Dr. George Parkin Atwater, rector of Grace church-on-the-heights, Brooklyn, was elected suffragan bishop of the Episcopal diocese of Long Island, May 22, at the annual meeting of that body. Few expected that another bishop would be requested for the diocese. The suffragan was nominated by Rev. Ernest M. Stires,

Community Church Workers in Conference

THE BIENNIAL CONFERENCE of Community Church Workers was held at Mountain Lakes, N. J., May 15-17. Delegates from as far west as Iowa and Missouri were present. For the first time in the history of the organization there was a large attendance from the east. The conference chose a full time secretary for the coming year in the person of Rev. James R. Hargreaves. Mr. Hargreaves was once a Baptist and later a Congregationalist. He was connected with the United Church of Canada also. His most recent task was that of field agent of Carleton college.

Rev. O. F. Jordan, pastor of the Park Ridge, Ill., community church, in retiring from his position as secretary presented a report of achievements. He has been the unsalaried executive of the organization since its formation four years ago. During the past two years he has traveled over 21,000 miles, and sent out over 18,000 pieces of mail. His itinerary shows him organizing community churches, attending conventions, assisting in local church problems and otherwise furthering the cause of which he has been an enthusiastic exponent. Four years ago the organization did not have so much as a postage stamp. Today it is underwritten with large personal contributions from prominent men for a considerable part of its budget, and may safely take on the budget involved in the operations of the coming year.

Dr. Jordan will continue on the board of directors of the organization, and as editor of the Community Churchman which has been commended as the recognized organ of the community church movement. The paper has trebled its circulation in eighteen months.

ORGANIZATION OF INDIVIDUALS

The organization adopted a new constitution at Mountain Lakes which will enable it to incorporate. It defines itself as a fellowship, and does not in any way pretend to be representative of churches, being an organization of individuals. On the new board of directors are a number of men not members of community churches, including Prof. Fred Eastman and Prof. Alva W. Taylor. Rev. Cliff Titus, pastor of the Joplin, Mo., community church, is the new president, and Rev. O. J. Randall, of Washington, D. C., the new vice-president.

The conference received a communication from Ohio Congregationalists meeting jointly with representatives of the Christian church (headquarters at Day-

ton). This communication invited community churches to unite with the proposed merger of Congregationalists, Christians and Universalists. A most cordial response was made stating that the conference could not commit churches, but that the individuals composing it were in hearty accord with the idea of community churches being merged in some considerable union of religious denominations such as has occurred in Canada.

The Mountain Lakes community church, of which Rev. R. E. Shields is pastor, and of which Dr. Charles S. Macfarland of the federal council of churches is a member, was most gracious in its hospitality, providing entertainment entirely without expense to the delegates.

The program had many great names on it and ran long hours through three days. Rev. Oliver C. Weist, of a Columbus, O., community church, delivered the conference sermon in his capacity as president. He made an appeal for greater efficiency in the churches as educational agencies. The devotions were led by Prof. H. Augustine Smith, who lectured on worship. Dr. Warren H. Wilson, Mr. Daniel Chang, Dr. Joseph Ernest McAfee, Rev. C. E. Silcox, Prof. Alva W. Taylor, Bishop Paul Jones and Dr. Albert Parker Fitch were among the visiting speakers.

PURPOSES OF COMMUNITY WORKERS

Through the past four years the Community Church Workers organization has been going through a period of experimentation. One year it had two field men whose task it was to organize churches. The organization seems to have come to the idea that organizing churches is only incidentally its business. It is stated that its primary task is that of publicity to float out into the world an idea which seems capable of taking care of itself for the most part. The organization has a secondary function approved in experience of acting as a clearing house of information, introducing churches and ministers, providing contacts of community church people with the larger world interests and serving the churches in such ways as the demands for service may indicate.

Rev. O. F. Jordan, in his report, stated that the churches listed by his organization had increased in number from 732 in 1922 to 1,501 in 1928. It is freely admitted that no adequate listing of churches has ever been made as these churches feel no obligation to report to any one. Prof. Alva W. Taylor insists that there are at least fifty per cent more churches than are listed.

bishop of the diocese, and he was the only nominee. Dr. Atwater came to Brooklyn two years ago from Akron, O., where for 20 years he was rector of the Church of Our Savior. He is one of the most widely known preachers in the Episcopal communion, and contributes regularly to the Witness, liberal weekly.

\$200,000 Sunday School Building for Chicago

Ground was broken on Memorial day for the new \$200,000 Sunday school building of Ebenezer Lutheran church, Chicago. Rev. Eloy K. Jonson ministers in this field.

Unitarian Leader Says United Plea of Christians Would End War

Giving the seventh annual Ware lecture before the recent meeting of the Amer-

ican Unitarian association, at Boston, Henry Ware, of that city, declared that no business in the world is important enough to take precedence over the task of ending war, and that if all fellowships of Christians should at once unite in demanding the extermination of war, universal peace would come within a few years.

Chicago Seminary Confers Honorary Degrees

President Ozora S. Davis, of Chicago theological seminary, announces that the degree of doctor of divinity will be conferred, during dedication week exercises—June 3-10—upon the following leaders: Rev. Charles Clayton Morrison, editor of The Christian Century, "for distinguished service in religious journalism;" Rev. M. Russell Boynton, pastor of the Bryn

Special Correspondence from Nashville

Nashville, Tenn., May 19.

METHODISTS in the southland are deeply interested in the proceedings at Kansas City. Due to the process of reorganizing the southern group of annual conferences following the division of 1844, there is an interval of two years between the meeting of their general conference and that of the northern group. I shall be pardoned, I trust, if I remind my readers that the separation of the two branches of American Methodism was a division and not a schism. It was in accord with the deliberate judgment of the wisest and most devout spirits representing both sides of the controversy which caused it. The breach was naturally made wider by the passions and the collisions of the civil war, twenty years later. And, as in most realms of human contacts, it has been found that it is easier to open a breach than to heal one.

* * *

The Question Of Reunion

There is a decided majority, of both ministers and laymen, in the southern church who are in favor of organic union with the Methodist Episcopal church. The carrying into effect of this measure has, however, become involved in questions of constitution and legal procedure, and its discussion has provoked not a little feeling. In the south it is, therefore, now by common consent in abeyance—temporarily, I am sure. The best friends of union would not wish to see it consummated with too large a residuum of wounded spirits, the possible danger even of a bitter remnant refusing to the last to yield to the majority. Now, in view of trends at Kansas City, we are wondering what is to be the effect on future Methodist union of the definite move toward coalition on the part of the larger body of Methodists with the Presbyterians and Congregationalists. Our problem only becomes more complicated by the entrance of these new factors. For this evidence of the growth of the spirit of union without restriction within denominational lines, many of us rejoice. A standard is being set up, and with Washington we say, "the event is with God."

Politics and Opinions

One can find about as many opinions as men—*tot homines tot sententiae*—on the probable effects of the nomination by the democrats of Governor Smith. The church people, representing the temperance sentiment, are concentrating on a determined effort to prevent the nomination. What the dries will do if that fails—as seems not improbable—remains to be seen. Many predict that in that case the solid south will be no longer solid. Doubtless there will be hereabout much scratching of the national ticket, by reason of the name of a wet placed at the head of it. But a great many loyal democrats who are also sincere prohibitionists will compromise on the temperance issue should they become convinced that there is hope thereby of electing a democratic president. Besides, as many say to me, just how dry is Mr. Hoover, anyway? And nobody seems to know.

* * *

At Home and Abroad

Down this way we seem to have got few echoes from the great Jerusalem conference. The Christian Century's British correspondent reports that the delegates from England returned "tired." That must have been the case with ours. At any rate, they have remained unusually quiet. That the Jerusalem meeting, made up as that body was so predominantly of representatives from what have hitherto been called mission fields, should vote in favor of conferring larger autonomy on indigenous churches was a foregone conclusion. We are come to a parting of the ways. What the future holds we cannot know. The Methodists, forward as usual in all things that look toward progress, have just voted to allow "native churches" to choose their own bishops—from among themselves. At the same time the general conference found itself under the necessity of demoting one bishop chosen from, though not by, a foreign mission conference. In the face of that, to go on with the experiment would seem to call for courage. Perhaps the hope is that choices made on the ground will be happier.

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The Parables of Jesus

By George A. Buttrick

Not since Bruce (1882) has there been an authoritative book on the parables. For an effective introduction we must go back even further to Trench and Arnot. Here is an introduction to the whole subject.

This book tells of the parables common before Jesus and of the way in which His stories transcend them. It examines His unique gift as a story-teller, it suggests that "earth is but the shadow of heaven" and shows how under the magic of Jesus the fabric of created things becomes the sign language of a world unseen.

The author contends the parables "are not armories for the forging of theological weapons" and believes that Jesus told these stories eagerly for their own sake and that He loved the people more because they pressed about Him as He said: "Unto what shall I liken it?"

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Mawr Community church, Chicago, "for outstanding service in a city parish"; Rev. L. Myrven Isaacs, Edelstein, Ill., "for unusual service in rural church work," and Rev. Paul R. Reynolds, now on furlough in New York city, "for meritorious service in the mission field in China."

New Y Hotel for San Francisco

Construction has begun on a new 15-story Y. M. C. A. hotel in San Francisco. The first unit will contain 438 rooms.

"Atheist" Convicted of Annoying Dr. Straton

Charles L. Smith, president of the American association for the advancement of atheism, was fined \$100, with the alternative of spending 30 days in jail, by a special sessions court judge in New York on May 21. He was convicted of annoy-

ing Dr. John Roach Straton by mailing him propaganda against his wishes. Smith was taken to the Tombs to start serving his sentence, but the fine was paid after he had served a day and a night.

Dr. Oxnam to Head DePauw

It is reported that Dr. G. Bromley Oxnam, for several years professor of practical theology in the Boston university school of theology and earlier a pastor in Los Angeles, has accepted the presidency of DePauw university, succeeding there Dr. L. H. Murlin, who becomes pastor of the American church in Berlin.

Traveling Fellowships Awarded at Drew

Three traveling fellowships for study abroad were awarded this year to members of the graduating class of Drew theo-

Special Correspondence from Detroit

Detroit, May 23.

IN THIS AVIATION CENTER the flying heroes, Baron von Heunenfeld, Captain Hermann Koehl, and Major James Fitzmaurice were accorded a notable welcome. At the big public dinner given

An Old Tune Comes Back

May 17, in the Statler hotel the speaker's table was crowded with celebrities. Edsel Ford was the general chairman and in addition to the famed trio of airmen, Eddie Stinson, Eddie Rickenbacker and Messrs. Brock and Schlee were there. Mayor Lodge and Governor Green were present and made brief speeches. The toastmaster was James Schermerhorn, the man of a thousand stories, who, always clever and brilliant, was never more so than on this occasion. For the first time since the war the Germans were out in force and strictly on the map. They were happy and in a singing mood. When Captain Koehl, the first of the heroes to be introduced, arose, several hundred of his fellow countrymen sang lustily, "Deutschland Uber Alles." That is the first time I have heard that song for many a year. The spirit of good will and reconciliation prevailed. The world war seemed far away or as some frightful dream. Peace, friendship, fraternity, were the magic words on the lips of the speakers. Jest was as plentiful as dandelions on the lawn. Schermerhorn said that Eddie Stinson had put a new movement in "The Watch on the Rhine," and inquired of von Heunenfeld if he knew that his rank of nobility is mentioned in the Bible, to wit, "Barren fig tree." It would not do to leave off just here without the menu of this famous banquet. Here it is word for word:

Flieger Appetit Schalen mit Kase-
stangen

Huhn Kraft Bruhe nach Herta Junkers

Enten Brustchen nach Jager Art

Grune Erbsen Fitzmaurice

Kalter Spargel mit Eiertunke

Erdbeeren Gefrorenes Bremen

Kleines Geback

Kaffee

Doctors Lynn Harold Hough and Reinhold Niebuhr are being smothered

with kindnesses these days. Banquets, luncheons, dinners, in their honor follow one upon the heels of another. The luncheon given by the council of churches, May 22, in the ballroom of the Statler, completely filled that spacious room. Bishop Warren Rogers, former Detroit, came over from Cleveland to make a speech in honor of the guests. Dr. Gleiss, president of the council, presided. Bishop Rogers, immensely popular here, was facetious in his remarks. Niebuhr and Hough in their speeches took a serious vein. Niebuhr speculated whether his thirteen years in Detroit and his so-called "radicalism" had been other than "harmless." He was thoughtful, and while not exactly pessimistic probably the Rotarians would not have received his speech with cheers. Dr. Hough predicted that Detroit was due for a clash between labor and capital in the near future. He said that "the hardness of Detroit" was not the hardness of old age, but the hardness of adolescent youth. He thought that the leaders of commerce and industry here are amiable but for the most part wholly unaware of what is going on in the world outside of their own circles. Hough pled with the council of churches to widen its terms of fellowship so as to include all who believe in the prophet Micah's idea of religion, doers of justice, lovers of kindness, humble walkers with God. Neither of these speeches was conventional or filled with urbanities, but then, neither of these men is conventional, though both are often urbane. There is a rumor that Central Methodist is on the trail of a worthy successor to Dr. Hough, a man of great ability, and international reputation. EDGAR DEWITT JONES.

THE COST OF A NEW WORLD

By Kenneth MacLennan

"The Christianization of the world is its subject. We do not know where we could find so instructive a statement or so useful a handbook." LONDON TIMES

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logical seminary: to Rev. Whitney M. Trousdale, of Rome, Pa., who will spend the summer in the Holy Land; to Rev. C. A. Choate, of Wichita, Kan., who will enter Cambridge in the autumn; to Rev. W. H. Scott, a colored student from Princess Anne, Md., who will study in the University of Edinburgh.

The New Lutheran Slogan

The correct wording of the newly chosen slogan of the Lutheran church is "A Changeless Christ for a Changing World," and not as indicated in a recent issue of this paper.

Disciples Lose Well Known Leader

Rev. George Darsie, one of a great family of ministers, pastor at First Christian church, Mt. Sterling, Ky., for five years, died May 4. For 36 years Mr. Darsie had served as a Disciples pastor. His grandfather was a pioneer preacher of Pennsylvania, and 10 of his descendants have followed him in the ministry.

Heidelberg Confers Th. D. On Japanese

For the first time a German university, Heidelberg, has conferred the degree of doctor of theology, honoris causa, upon a Japanese—Akira Fujiinami, professor of medicine at the Imperial university at Kyoto.

Rev. T. W. Grafton Chaplain At Butler College

Rev. Thomas W. Grafton, retired pastor of Third Christian church, Indianapolis, has been called to serve as chaplain of Butler university school of religion, of Indianapolis.

PRESBYTERIAN ASSEMBLY

(Continued from page 739)

will have to declare itself in a legislative way on this abomination of petitions.

In an attempt to influence (or "explain") the Princeton issue a semi-secret meeting of carefully selected elder commissioners was quietly called at the Hotel Mayo by the fundamentalist group. The invitation to the caucus was sanctified by the words, "The elders that are among you I exhort," etc. But something went wrong. O. C. Hagen, wealthy real estate operator and elder from Chicago, among the non-invited elders, turned up in the meeting and demanded knowledge of who called the meeting, the identity of the men at the speakers' table, etc. Mr. Hagen was told that if he did not like these tactics he could leave. After a few words not carefully selected about "ward heeling politicians" the Chicagoan left and about half the audience left with him. The meeting broke up in confusion.

It is generally conceded that this particular meeting did not appreciably further the coming of the kingdom.

It is too soon to prophesy yet, but this looks as though it might be a progressive assembly in the end. Great constructive plans are to be put before the assembly when it shall have been decided whether Princeton shall be governed by one board or two. It looks now as though the plan of the committee will carry. That means another victory for tolerance.

WILLIAM H. BODDY.

BOOKS RECEIVED

Old and New Books as Life Teachers, by Edwin A. McAlpin. Doubleday, Doran, \$2.00.
Christ and the New Woman, by Clovis G. Chapell. Cokesbury Press, \$1.25.
The War Debts, An American View, by Philip Dexter and John Hunter Sedgwick. Macmillan, \$1.50.
Catholicism and the American Mind, by Winfred Ernest Garrison. Willett, Clark & Colby, \$2.50.
The Technique of Public Worship, by J. Hastie Odgers and Edward G. Schutz. Methodist Book Concern, \$2.00.
The Parables of Jesus, by George A. Buttrick. Doubleday, Doran, \$2.50.
Under Turquoise Skies, by Will H. Robinson. Macmillan, \$5.00.
Shadows of the Long Knives, by Thomas Boyd. Scribners, \$2.50.
American Inquisitors, by Walter Lippman. Macmillan, \$1.25.
The Other Side, by Struthers Burt. Scribners, \$2.00.
The Poet of Galilee, by William Ellery Leonard. Viking Press, \$2.00.
The Redemption of Tycho Brahe, by Max Brod. Translated from the German by Felix Warren Grosse. Knopf, \$2.50.
Steering or Drifting—Which? Solutions of the Everyday Problems Confronting the American Jew, by Israel H. Levinthal. Funk & Wagnalls, \$2.50.
The Coming of Christ, by John Masefield. Macmillan, \$1.50.
How to Study the City Church, by H. Paul Douglass. Doubleday, Doran & Co., \$2.00. Paper.

The English in English Bibles, by J. F. Sheahan. Columbus Institute, Poughkeepsie, N. Y., \$1.25.
Beliefs That Matter, by William Adams Brown. Scribner's, \$2.75.
Religion Today, edited by William Bernard Norton. Chicago Tribune.
America and the New Poland, by H. H. Fisher. Macmillan, \$3.50.
The Misbehaviorists, by Harvey Wickham. Lincoln MacVeagh, \$3.50.
How We Got Our Liberties, by Lucius B. Swift. Bobbs Merrill, \$2.50.
Songs of Infancy and Other Poems, by Mary Britton Miller. Macmillan, \$1.75.
Rural Life: COPEC commission report. Longmans, \$80.
Creation by Evolution, edited by Frances Mason. Macmillan, \$5.00.
Handy—A Manual for Leaders of Social Recreation, edited by Lynn Rohrbough. Church Recreation Service, 510 Wellington Ave., Chicago.
The Road to Heaven, by Thomas Beer. Knopf, \$2.50.
The Way of Sacrifice, by Fritz Von Unruh. Knopf, \$2.50.
Swords on the Sea, by Agnes Danforth Hewes. Knopf, \$3.00.
Jipping Street, Childhood in a London Slum, by Kathleen Woodward. Harper.
The Philosophy of the Abbe Bautain, by Walter Marshall Horton. New York University Press.
Seeing Italy, by E. M. Newman. Funk & Wagnalls, \$5.00.
Christianity in Science, by Frederick D. Leete. Abingdon, \$3.00.
D. L. Moody, His Message for Today, by Charles R. Erdman. Revell, \$1.50.

Book Guidance

OF OUR 1928 Monthly Recommendations—up to and including May—the following books have taken their place, as the weeks have passed, as real "books of the year." Reviews, popular comment and sales have stamped them as accepted contributions toward the solution of some of the current problems of religion and the church. This is in keeping with our observation, through many years of book-study, that the books which have proved most popular, in the field of religion, have been those which frankly faced current problems and which pointed toward possible solutions of some of these problems. The popularity of such books is, we need not add, a hopeful indication.

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Gilkey: Present Day Dilemmas in Religion

Luccock: Preaching Values in N. T. Translations

Brummitt: Shoddy

Tittle: The Religion of the Spirit

Note coupon on back page for prices of these books, etc.

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RECOMMENDATIONS for JUNE

A timely book—and one of permanent historical value

Catholicism and the American Mind

By WINFRED ERNEST GARRISON

Dr. Garrison's standing in the field of church history was recognized last year when he was elected president of the American Society of Church History. To this new book on Catholicism he brings the fruitage of a long-time study of the subject, as well as an understanding of its bearings on our developing American life. Three characteristics stamp it as the most important and useful book on Catholicism in a decade: its fairness: the writer neither hates nor fears Catholicism or Catholics, but is at the same time appreciative and critical; its timeliness: it answers the questions that are being asked throughout the length and breadth of the country today: What do Catholics really believe? Why do they observe Mass? What does "confession" mean to them? What do they mean by the "infallibility of the pope"? Do they hold that the church is supreme over the state?" etc., etc. And the third outstanding characteristic is the readableness of the book. (\$2.50)

[Orders for this book will
be filled on June 15.]

The most important book on Paul
since Glover's "Paul of Tarsus"

The Heresy of Antioch

By ROBERT NORWOOD

We wonder why Dr. Norwood did not give his fine book on Paul the title "Paul Our Contemporary." The great apostle has unjustly been charged with forging fetters of doctrine and organization for the living church. But here he is presented as "a flame that fires beacons on all the mountain tops of promise." Paul, according to the author, "is the friend of these broad lands of North America." He helps in solving the problems of a free, mystical religion in this day of doctrinal disputations and organizational insistence. Like Jesus himself, he is a preacher of the mountain-side, of the open shores, of the arching skies. Dr. Foakes-Jackson says that Dr. Norwood, in this book, "makes one love Paul." Here is the book on Paul for this season. (\$2.50)

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A fascinating volume on modern religion

Current Christian Thinking

By GERALD BIRNEY SMITH

As a brief survey of the developments in modern religious thought, Professor Smith's new volume is incomparable. Among the subjects treated are: Fundamentalism and Modernism; The Religious Interpretation of the Natural World; The Modern Quest for God; The Appeal to Christ; The Controversy Over Evolution, etc. If you cannot get away for a summer course this season, this book is the ideal book of guidance for your home study. Many excellent bibliographies make the book still more valuable. (\$2.00)

The Stream of History

By GEOFFREY PARSONS

Here is the kind of book which goes into hundred-thousands sales because it covers an important field of world knowledge—and in human fashion. "The Story of Philosophy" was that kind of book, so was Wells' "Outline." But, let it be said, "The Stream of History" does not suffer from the propaganda slant that marred Wells. It is a sweeping, dramatic story of the world and its people. Many readers will pick it as the book to take on vacation, as affording new, wide horizons for one's thought life. This author sees history as an ever-flowing current down the centuries; he knows his science and history; and he is a fascinating writer. (\$5.00)

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- ☐ Does Civilization Need Religion? Niebuhr (\$2)
- ☐ Wrestle of Religion With Truth, Wiseman (\$2.50)
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